THE

HISTORY

OFTHE

LIFE and SUFFERINGS

Of the Reverend and Learned

John Wieliffe, D. D.

Warden of CANTERBURY HALL, and Publick Professor of Divinity in Oxford; and Rector of Lutterworth, in Leicestershire, in the Reigns of K. Edward III. and K. Richard II.

Together with a Collection of Papers relating to the faid HISTORY, never before Printed.

By JOHN LEWIS, A. M. Minister of Meregate.

Te feek to kill me, a Man that hath told you the Truth, John viii. 40.

LONDON:

Printed for ROBERT KNAPLOCK, at the Bishop's-Head, and RICHARD WILKIN, at the King's-Head, in St. Paul's Church-yard. 1720.





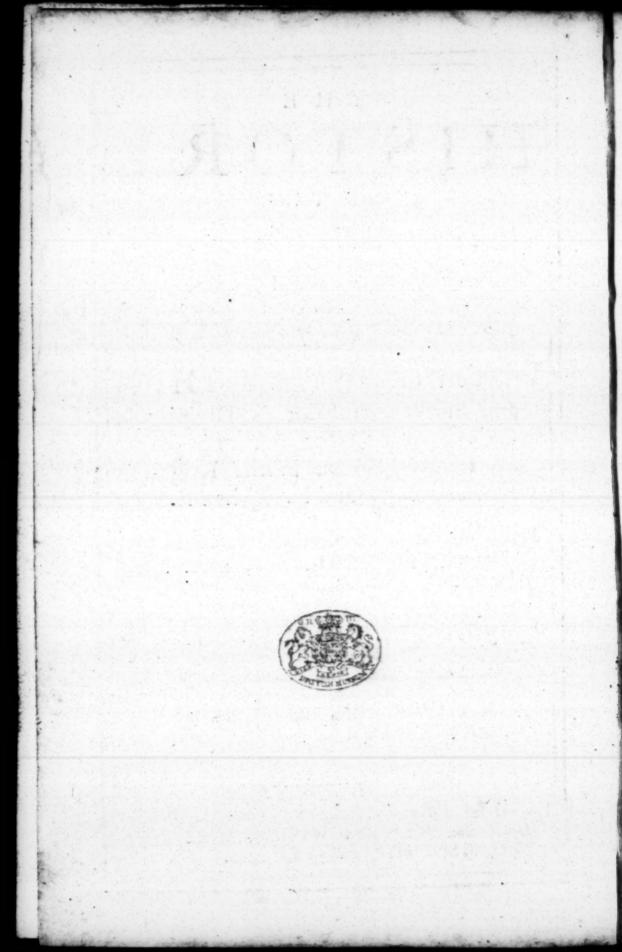
THE

PREFACE.



I's the usual Practice of the Men of this World, who hate the Light, and will not come unto it, to defame the Persons and blacken the Characters of those who tell them the Truth.

Instances of the Justness of this Observation we have too many in all Countries and Ages: But as flagrant an one as any, is what has been lately given us here at Home by a pretended Presbyter of the Church of England. This Man proposes to furnish the English Reader with a History of the pretended Reformers. He begins with John Wicliffe, John Hus, and Jerom of Prague, and affures his Readers, That ' when Wichiffe (who, it feems, ' stands most in the Man's Way) is dispatched, the World shall be obliged with a farther Account of fome more Reformers; that they are under the Curfe of the Amalekites; 'not even an Agag shall be spared.' To execute this doughty Undertaking, he has, as he tells us, made English from the French Original, the History of the Hereste of John Wicliffe, &c. but, for what Reason he knows best,





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best, he is not so kind as to let his Reader know who wrote this History. Whether he knew the Name of Varillas, which is infamous among even the Papists themselves for his want of even common Honesty, would discredit his Performance, or whatever Reason he had for it, he wifely drops his Author's Name. But had he himself had any Knowledge of the English History, he must surely have been ashamed to have been the Translator of a Writer, who writes in fo open Defiance of E. Tr. p. 5. it : For thus he tells us very gravely, 'That Peter-pence was a Tribute exacted yearly ' upon every Chimney in the Kingdom: P. 13. 'That before the Conquest the Laws of England were not Written-Laws, but con-' veyed down by the Tradition of the Ma-' giftrates; that the Priviledges of Parlia-P. 13. ' ment are an Usurpation upon the Royal Au-' thority: That the Election to Bishopricks, P. 4. ' here in England, in Wicliffe's Time, abso-' lutely depended on the Voices of the 'Chapters, tho' the Court of Rome did ' often intervene.' It's no wonder that a Writer who could blunder at this rate, should tell us, That 'Thomas Arundel (who he fays P. 38. elsewhere was Arch-bishop of Canterbury 1386, ten Years before he was fo) anathe-' matized Wicliffe, &c. in a Council at Can-' terbury 1377. That Wicliffe was cited by the Arch-bishop of Canterbury and Bishop of London to appear before them almost a 'Year before K. Edward III's Death: That P. 20. the Pope's Schedule of 19 Conclusions ' held by Wicliffe was a Scroll of three Errors P. 29. 4. ' which he had advanced: That Wieliffe was desirous

defirous to fucceed Sudbury the Arch-bishop of Canterbury, and that the Ministers of the

' Court of Rome opposed his Election: That P. 27.

the Rebellious Boors were the Followers of

Wicliffe: That John Ball went to feek out P. 25.

Wieliffe, who received him with open Arms, and after two or three Conferences gave

him leave to preach his Doctrine; And that

Wicliffe recanted before a Council held by

Arch-bishop Courtney at London 1382.' It can be no Surprize to any one to find a Writer, who is so full of perpetual Impostures, calling Places and Perfons by wrong Names, as Leicester, Lancaster; Swinderby, Windarby; Wodford, Winchfort, unless these be the Escapes of the Translator, who calls William Wodford, John Woodford. But as gross a Falsehood as any is what this fabulous and romantick Writer fays of the learned Sir Henry P. 35 Spelman, the Collector of our English Councils. Having afferted, that Wicliffe being brought before his proper Judges, Arch-bishop Courtney, &c. at London 1382. abjured all he had taught contrary to their Sentiments, without exception; he adds, That 'that Piece [the Form of Abjuration] had yet been to be found in its Place among the Acts of the Council, if the English Compiler too passionate for

ftead a Confession of Faith, which, properly speaking, is nothing more than a pure cunning Discourse, smoothing over the Er-Hist. du Wic. rors of Wiclisse. For proof of this, he refers p. 58.

the Glory of his Nation, &c. had not undertaken to suppress it, and to place in its

Vingeon and Vington, a Writer whom no body refie, p. 42.

ever

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ever heard of before. But it is but looking into Sir Henry Spelman's Collection to be fatisfied that all this is Forgery and pure Invention: However, our Translator, to shew his Judgment, approves of the Story. But so exceedingly transported is he with Zeal against Wielesse, as to seem to think nothing amiss that serves to blacken his Memory, and render it hateful.

For this Purpose, he tells his Reader, That Pref. p. 7. ' Dr. Wieliffe's Cause was first patronized by one who endeavoured to be a vile Ufurper, and by a Whore, and was carried on by no better Means to its Period: That his first Motive to reform was Revenge for the Lofs of a Bishoprick; That he went on thro P. 9: ' all his Conduct with evident Signs of being a ' wicked Man; that his Notions were wicked P. 12. and abominable, and his Religion chiefly supported by two main Pillars, viz. Sacri-' lege and Rebellion: And that he was guil-P. 33. ' ty of Impiety and Enthusiasm, in obviating ' all the Laws of God and Man, and de-' stroying the Peace of Society: Nay, that P. 35. ' his Notions animated all the Rebellions we ' have had fince, and under Henry VIII plun-' dered Churches, deftroyed Monasteries, and ' wrought fuch Convulsions as have shock'd ' Religion ever fince.' So exceeding mad does

But the rest of his Performance is like this. He offers to assert, That 'the Foreign 'Resormers have ever laid the Foundations of their Religion in Blood.' As if among the Papists there never were any State Revolutions,

mory of this great Reformer.

our Translator shew himself against the Me-

dutions, nor Civil Commotions: He very re-P. 11. verently charges K. Edward III with Folly, for letting such a poisonous Weed as Wielisse grow. He is so hardy as to affirm, That

Temporal Lords cannot take away the P. 22, 23.

Goods of the Church without Sacriledge;

any, that 'tis Blasphemy to affert that they can transfer a Monastery to any other than

'Ecclesiastical Property.' As if by the Christian Institution Ecclesiasticks were to have the Property of all Kingdoms and Nations invested in them, and all other People were to be their Tenants and Slaves. 'It is well Bp. Sander-

known how before the Reformation both for Sermons, P. 211, 212.

'Church and Common-wealth groaned under the heavy Burden of the Abby Lubbers:

The Common-wealth whilft they became

Lords of very little less than the one half of the Temporalities of the Kingdom; and

the Church whilst they engrossed into their Hands the Fruits of most of the best Bene-

fices of the Realm.' Nor was this all, The Bp. Biffe's Zeal of these Men who were thus munisi-Sermon becently provided for was constantly shewn of the Cler-in betraying the Sovereignty and Wealth of gy, p. 10.

the Kingdom to the Usurpation of a detestable Foreign Power.

He further represents Wicliffe as an Enemy to Episcopacy, and declaring that Arch-Bishops, Bishops, Arch-Deacons, &c. are the Pimps of Antichrist; but he seems on purpose to have omitted the other IX, viz. the Pope, Cardinals, Patriarchs, &c. lest his Reader should see that Wicliffe speaks only of the papal Hierarchy: who, its plain, are sworn when

Ponti. Ro- they are made Bishops to 'assist in maintainman. p. 59. ' ing and defending the Roman Papacy, and the Regalities of St. Peter.' What Dr. Wicliffe's Opinion was of Episcopacy is shewn in the following Papers. He allowed the Pope to be 'the highest Vicar that Christ has 'here in Earth.' And Bishops to be the Successors of the Apostles: but he denied that Bishops were of a different Order from Priests. or that by vertue of their Calling, they had any Power to do what Priests have not. And this was certainly the Senie of the Church of England long before Dr. Wicliffe's Time. The XVIII of the Canons of Alfric to Bishop Wulfin in the Saxon Language runs thus:

Spel. Concil 6 Vol. I. corr. a W. Somner Eccl. Christi 6 Cantuar.

Haud pluris interest inter Missalem Presbyterum & Episcopum, quam quod Episcopus MS. in Biblio. constitutus sit ad ordinationes conferendas, et ad confirmandum, & ad infpiciendum, curandumque ea quæad Deum pertinent, eò quòd nimia ascriberetur multitudini (ejusmodi rerum administratio) si omnis Presbyter hoc idem faceret. Ambo siquidem unum tenent eundemque ordinem, quamvis dignior sit alter feit. Episcopi.' Is not this the same with Dr. Wieliffe's Affertion, That 'they are Prelates on Account of their Power of Jurisdiction, as being of a Superior Majesty and Government?"

P. 27.

He tells us News, that the 18 Articles condemned by Arch-Bishop Arundel, in the Convocation which met Feb. 26. 1396, were not condemned by him till the Year after. that the very Jame Articles that were condemned by the Council of Constance, were publickly maintained by Huss and Ferome. It is very

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very plain, That the 1, 2, 3 of those Articles were never maintained by John Huls, who constantly professed to hold the Doctrines of the real Presence and Transubstantiation. Thus he quotes Bede with Approbation. Quia Paffio Chrifti panis cor hominis confirmat, & vinum auget ex IV Evanfanguinem in homine, merito idem panis gelist. apud in carnem Domini mutatur, & idem vinum Vol. II. p 16. ' in fanguinem transfertur, non per figuram, c. 2. nec per umbram, fed per veritatem.' The same has been shewn of Jerome of Prague, Histoire du that he professed to hold and believe, what concile de the Church believes and holds; faying, that Constance p. he rather believed Austin and the rest of the Doctors of the Church, than Wicliffe and Huss. Article IV. was denied both by Dr. Wicliffe and John Huss. Thus does the latter deliver his Sense. Item credendum est quod tam De coma Do bonus quam malus facerdos, habens fidem Opera Vol. I. rectam circa facramentum venerabile, & p. 48. c. 2. habens intentionem sic facere ut præcepit Christus, & dicens verba in Missa secundum ' institutionem Ecclesiæ conficit, id est, virtute verborum sacramentaliter, facit ministeri-' aliter, esse sub specie Panis verum corpus Christi. Similiter sub specie vini facit mi-' nisterialiter, esse verum sanguinem Christi. · Et dico facit ministerialiter, quia tanquam ' Minister Christi, qui Potestate & verbis Christi facit, quod facit Christus Potestate ' proprià & verbis propriis, transubstantians panem in corpus fuum & vinum in fanguinem fuum.

The VI Article I have shewn, was utterly denied by Dr. Wieliffe; so was likewise Art. XV. and Art. XVI. and Art. XVII. and

the latter part of Art. XVIII.

As to Art. XXVII, I have shewn in what Sense Dr. Wicliffe held it, in the following

Papers.

There is nothing appears in those Writings of his that I have peruted, that shews he faid any fuch things of Universities, Colleges, &c. as he is charged with faying of them in Art. XXIX.

Article XXX. is wrongfully charged upon him, as is the latter part of Art. XXXVII.

Article XLII. is directly contrary to what

was held and taught by him.

Fasci. rer.

Article XLV. is plainly misunderstood, as Vol.I. p. 295 if he intended by it to condemn the Christian Religion as introduced by the Devil; whereas he only fpoke of the Religious Orders, which he calls the IV Sects.

So far is it from being true, That 'the very same Articles in Number 45, which

were condemned by the Council of Constance, were acknowledged ever after as Wicliffe's,

and publickly maintained by Huss and Jef rome?

The Translator proceeds to inform his Reader, that John Woodford was commanded by the Arch-Bishop of Canterbury to oppugn 18 Errors of John Wieliffe's taken out of his ' Trialogue, and that one of them Bruck at ' Infant Baptism : That one Article is the IV which is thus expressed; 'That they who determine that the Children of the ' Faithful who die without Baptism, shall

· not be faved, are in this prefumptuous and

· foolish.

He adds, that 'not only Woodford, but even p. 26. 'the Council of Constance harmoniously agreed in the same Accusations.' But it's very sure that the VI Article condemned by the Council of Constance, viz. Deus debet obedire Diabolo is not once mentioned by Woodford, nor yet by Thomas de Walden, one of Wiclisse's sharpest Opposers.

He proceeds in a very assuming Manner to aver, that 'Wicliffe's Friends have nothing to alledge on their side but possitive Assertions, without the least shadow of Proof.' As if popish Severity had been so effectual as to destroy all that learned Man's Writings,

and not to fuffer a fingle Leaf to remain.

In another uncharitable Pamphlet he re-Letter to Bp. fents it very highly, That Wicliffe should of Ely, p. 6. affirm, That ' in St. Paul's Time, two Or-' ders in the Church were fufficient, Sacerdos et Diaconus, and that in the time of the Apostles, there was no distinction of Pope, Patriarch, Arch-Bishop, &c.' as if this was not very plain to every one who has Read his Bible, and made the best of it. Time was, when this was not reckoned either an heretical or erroneous Opinion, even in this Church. In the Year 1537, it was affirm- The Inflitued as Truth, by the two Arch-Bishops of tion of a Canterbury and Tork, 19 Bishops, 8 Arch-Man, fol, 41. Deacons, and 17 Doctors of Divinity, Canon b. and Civil Law, That ' in the New Testament there is no mention made of any Degrees or Diffinctions in Orders, but only of Deacons or Ministers, and of Priests or Bishops.

It is altogether as wife and judicious a Remark that he makes on Bp. Reginald Peacock, whom he in Contempt, stiles one Reginald Peacock Bp. of Chichester, That ' he lop'd off four supernumerary Articles in the 'Apostles Creed;' because he was charged Mr. Wharson's Preface, with affirming, 1. That the Apostles composed not the vulgar Creed. 2. That the Article of Christ's descent into Hell, was not formerly in the Creed. 3. That it is not necessary to believe in the Holy Catholick Church. 4. That it is not necessary to believe the Communion of Saints. Now it is well Offerde Sym-known to all learned Men, that in the most holis p. 8. Bp. Pearson ancient Copies of this Creed, the Words He on the Creed. descended into Hell, The Communion of Saints, P. 225, 334 and the Word Catholick before Church are wholly omitted. And it's a very great Argument of the Ignorance and Barbarity of that unhappy Age; That Men should be condemned as Hereticks for afferting what is as plain as that the Sun shines at Noon Day, viz. That the Apostles did not compose the Creed that bears their Name; and, That the Cave Histo. Decretal Epistles are not genuine; which last literaria Vol. was one of the Articles with which Wieliffe I. p. 524, was charged by the Council of Constance.

P. 38.

525.

I am afraid I tire the Reader, with taking Notice to him of such a confused Mass of Ignorance and Scurrility, I shall therefore only add, That the poor visionary Creature ' fees with Astonishment, a Book published with ' the facred Stamp of Authority, in which a · Jew is Recorded a Martyr'. This refers to two of the Canons made in the Convocation held 1571, by which it is ordered, 'That

every

every Arch-Bishop, Bishop, and Arch-Deacon, should have in their Houses Mr. Fox's Acts and Monuments.' When this Book was first published, he was thought to Strype's Hihave done very exquisite Service to the Reform. Protestant Cause, in shewing from abun-p. * 238. dance of ancient Books, Records, Registers, and choice Manuscripts, the Encroachments of Popes and Papalins, and the front Oppolitions that were made by learned and good Men, in all Ages and Countries against them: And especially under King Henry VIII, and Queen Mary here in Eng-' land, preserving to us the Memories of those ' Holy Men and Women, those Bishops and Divines, together with their Histories, ' Acts, Sufferings, and their constant Deaths, ' willingly undergone for the Sake of Christ and his Gospel, and for refusing to comply with popish Doctrines and Superstitions. Arch-Bishop Whitgift stiles Mr. Fox, that Worthy Man, who had so well deserved of this Church of England, and tells Mr. Cartwright, that he had read over his Acts and Monuments from one End to the other.' And again, 'Mr. Foxe who hath very diligently and faithfully laboured in this Matter, [of Defence of Arch-Bishops and Metropolitanes] and the Answer to the Admofearched out the Truth of it, as learnedly nition p 333. as I knowe any Man to have done. The Elizabethae great Mr. Camden thus Writes of him, Ex 558. ed. 80. eruditorum numero obiit Joannes Foxus Oxoniensis, qui Ecclesiasticam Anglia Historiam ' sive martyrologium indefesso veritatis studio f primum latine, postea Anglice auctius mag-

nà cum laude contexuir'. It has been found

Bp. Burnet. by those who have search'd the Records and Mr. Strype. Registers that he used, that he is always *Mr. Collier. Faithful. Nay, this has been owned by *one

who takes all Opportunities to depreciate his Character and undervalue his Work. It has

Strype's Hif-been particularly shewn, that as to Private tory of the Stories, Mr. Fox and his Friends used the utmost Diligence and Care that no Falsehood

might be obtruded on the Reader, and were very ready to correct any Mistakes that might

Thid.p.*241. happen, Nay, that even Grimwood's Story, with which Mr. Fox's Enemies make fo great a flou-

Strype's Life rish was true. But of late, the Esteem of this of A. Bp. learned Man and his great Work is grown whitgift. very low, especially among some of the P. 255.

Attempt.

pre, p. 20.

Clergy: Which feems owing in a great measure, to the unhappy Divisions among us,

about the Discipline, Rites and Ceremonies of the Church. This is intimated by a late Dr. Walker Martyrologist of another fort 'That the Dissen-

ters pay a known and particular Regard to Mr. Fox's Acts and Monuments. Therefore,

furely there is a fufficent Ground for Churchmen to be jealous of them, and not to read them; as there is for their neglecting the Holy Scriptures, and the Observation of the Lord's Day, because of the known and particular Re-

gard which Protestant Dissenters pay to them.

The Papists were very angry at the Publication of this History, in which their Lies and Cruelty were so fully exposed: and accordingly did all they could to blast the Credit of both that and its Author. They called it Fox's Golden Legend, and represented it as a huge Fardle of most notorious Lies and

A. D. 1603. Falsehoods. About two and forty Years after

the

published his Book, entituled, A Treatise of Three Conversions of England, the principal Design of which is to expose this Church-History of Mr. Fox's. In this Performance he charges Mr. Fox with Fassities and Impostures, manifest Foolery and Lying, with having a wicked Spirit, being guilty of Tergiversation, using impertinent and ignorant Arguments, shewing a contempt of Antiquity, &c. He tells us that Mr. Fox endeavoured to corrupt the Acts of old Martyrs, nay, that he discrediteth his own Martyrs; and, that Dirt may not be wanting, he pretends to have sound 120 Lies in less than three Leaves of his Book.

Anthony a Wood a great many Years after A. D. 1691. this charged Mr. Fox with committing a Athe. Oxon. most egregious Falsity, in reporting that one Vol. I. pol.

Grimwood of Higham in Suffolk died in a 59

miserable manner, for swearing and bearing

false Witness against one John Cooper of Watfam, in the same County, for which he lost his

Life.' But this has been shewn not to be so, since there was one Grimmood who did Strypt's Hithus die, altho' Mr. Fox was missed by Wil-story of the liam Punt in inserting this Story in his Mar-Reform. P. tyrology, since what Cooper was tried for, was not his Religion, but speaking rebellious Words against the Queen.

What our Translator is offended with Mr. Fox for is, that in his Martyrology a Jew is Recorded as a Martyr, and stands in the midst of some Hundreds of Christians on each side.

F. Parsons has taken Notice of this very same Three Con. Story, but he had more Wit than to reslect p. 3. c. 16. §. 9, 10.

on Fox, as putting one who was a Martyr for

Judai/m among Christian Martyrs. He knew Acts and Mo. very well, that according to Mr. Fox, this Vol.II.p. 226' Jew had received the Sacrament of Baptism, was Converted, and become a good Christian,' What he blames Mr. Fox for is, his placing this Converted Jew among those who fuffered for protesting against, and oppoling the Corruption of the Romilb Sect.

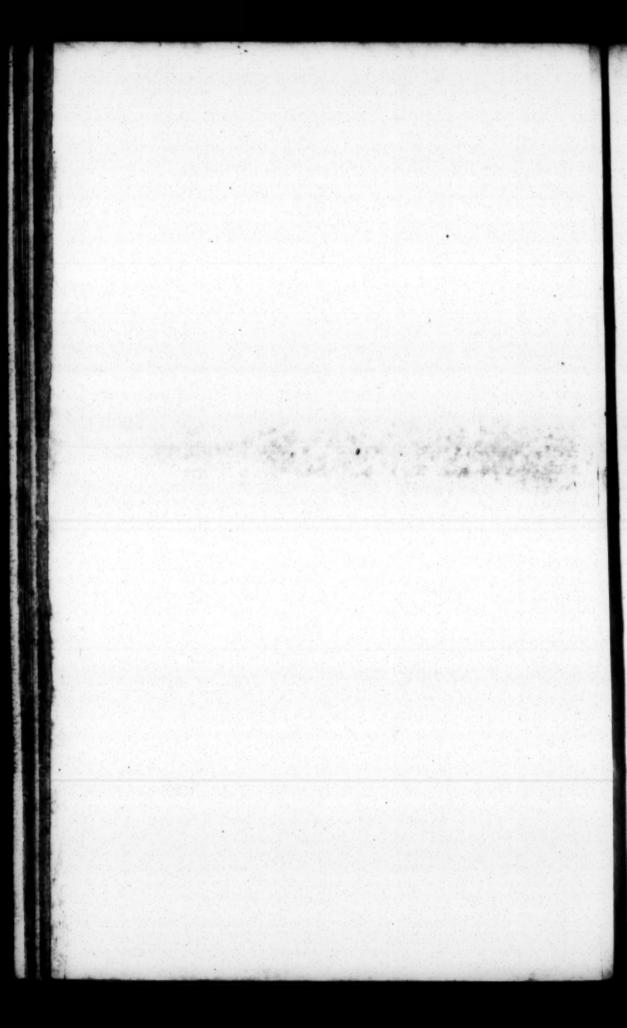
Hift. Oxon. lib. 2. p. 137, c. I.

As to the following Papers, I hope they'll be found to have been drawn up with Faithfulness and Integrity. It is but too true a Character that is given by the Oxford Antiquarian of Arch-Deacon Harpsfield, who published a History of Wicliffe, That, Partium studio abductus suorum in utilitatem omnia rapuit. I hope I have not been fo unhappy as to split on the same Rock. I have endeavoured faithfully to represent Things as they really are; and, according to the best Light I could get, to write Dr. Wieliffe's Life as he lived it. His Opinions I have taken from his own Writings, and expressed them in his own Words: By the Favour of His Grace the A. Bishop of Canterbury, I had the perusual of Wieliffe's Trialogus, and of a Vol. of MSS. which His Grace had transcribed for His Use, from the Bodleian Library. His Grace's Librarian, the learned Dr. Wilkins, was fo kind as himself to copy for me the Process of the Dispute betwixt the Arch-Bishop of Canterbury and Dr. Wieliffe, about the Wardenship of Canterbury Hall. To my Faithful Friend Dr. Elias Sydal, Canon of Christ Church Cunterbury, I owe the having had the Liberty of making Use of whatever is in the

the Library of that Church, for my Purpose. The Copy of the Collection of Wicliffe's English MSS in C.C.C. in Cambridge, of which I have made so much Use, was procured for me by the Reverend Mr. Charles Sheldrake, Fellow of that College. The Account of the other MSS in the Libraries at Cambridge, I had by the Fayour and kind Affistance of the Reverend Mr. John Denn, Fellow of the same What Account I have had of the College. MSS in Ireland, I thankfully acknowledge to have received it from the Right Reverend the Lord Bishop of Kilmore, and the Reverend Dr. Howard Fellow of Trinity College near Dublin. I have only to add my hearty Wish, that the Reader may receive as much Profit by the Perusal of this History, as it has cost me Pains and Expence to compose it.

November 5th, 1719.







TESTIMONIES

CONCERNING

Dr. John Wicliffe.

Henricus de Knyghton Canonicus Leycestrensis.



N ististemporibus storuit Magister Joannes
Wyclif Rector Ecclesia de Lutterworth
in comitatu Leycestria, Doctor in Theologia eminentissimus in diebus illis. In
philosophia nulli reputabatur secundus, in
scolasticis disciplinis incomparabilis. Hie

maxime nitebatur aliorum ingenia subtilitate scientia.

O profunditate ingenii sui transcendere, O ab opinionibus eorum variare. — Magister eorum Wyclif potens erat O validus in disputationibus super cateros; O in argumentis nulli credebatur secundus.

Thomas Waldenus.

Joannes Kylingham admiratur in Wiclefo doc-

Anonymi Chronicon Godftovianum.

Hoc etiam tempore [A. D. 1376.] viguit in universitate Oxoniensi magister Johannes Wyclisse secularis Doctor in Theologia, qui errores & opiniones hareticas in populo, ut dicebatur, pradicabat.

Polidor. Virgilius.

Fuere ea tempestate viri longe sanctissimi, multo doctissimi atque fortissimi, quorum supra mentionem B 2 apposit appofite fecimus, idcirco nibil eft quod de eis rur fum commemoremus. Extitere & aliqui infigni infamia, quorum caput & princeps fuit JOANNES VUTTHCLYFFUS: is, ut fama eft, a primo indignatus quod non potuiffet ad fummos sacerdotalis ordinis aspirare bonores, factus inde facerdotibus cunctis inimicior, capit divina scripta perverse interpretari, atque novam instituere sectam, asque eo ut in nobili Oxoniensi gymnasio publice sit in Sacerdotes ut legis eversores debacchatus. Et ut impune tantum facinoris fautore pariter atque audacia armatus faceret, Regi ante omnes summum in cunctos ordinis prafectes imperium jusq; tributt. Praterea homo nocendi cupidus, certum babens non facile viros doctos veneno infici, utpote qui rationes admittunt, cogitavit imperitum vulgus in suam imprimis fectam fibi trabendum, quod ille pertinacius folebat, id quod semel imbiberit modis omnibus retinere. Non contentus itaque implevisse codices latine scriptos de sua harefi, etiam ex illis commentarios patria lingua conscriptos fecit, atque protinus edidit, ut etiam agreftes malefica Superstitionis peritos redderet. Certe eum non fefellit sua opinio: ij namque commentarii quamvis breves, longo tempore durarunt, ut etiam nunc è manibus plebis auferri nequeant, tametfi ob id scelus nonnulli vivi interdum comburuntur cum suis libellis. Ad extremum homo nimium confidens, cum rationibus veris cogeretur ad bonam redire frugem, tantum abfuit ut pareret, ut etiam maluerit voluntarium petere exilium quam mutare sententiam; qui ad Boëmos nonnulla barefi ante inquinatos profectus, a rudi gente magno in bonore babetur, quam pro accepto beneficio confirmavit, summeque bortatus est in ea remanere sententia ut ordini sacerdotali parum bonoris, et ad Romanum Pontificem nullum respectum haberet.

John Leland.

Joannes Wicoclivus, vir magno et excellenti plane ingenio praditus, in collegio—quod Isiaci celeberrimum est, omnes eruditas artes tant i cum felicitate perdidicit, quanta sui temporis nemo facile alius. Nam in philosophia illa scholastica, acuminis oftentatrice. principem locum obtinebat tum praterea in theologia recessus penitiores, & Sacrosanctos quidem illos, tam alte descenderat, ut à theologorum vulgo pro des tantum non habitus fit: quo tandem calculo, summis honoribus & infignibus, que in eruditos academia conferre Solet, donatus est. Ille vero ut se vidit ejusmodi auchum titulis, Suamque tanti in scholis esse autoritatem, ut omnia qua doceret, tanquam e tripode dicta, crederentur ; primum fraterculorum mendicitatem cute tenus stringere capit; ncc multo post altis plagis vulnerare. Ut tamen bona pars scholasticorum in bominem adfecta erat, ad bas praludia connivebat. Deinde in publicis pralectionibus, atque alias privatim, vellicabat Romani pontificis aftum, avaritiam, ambitionem, & tyrannidem; fic putans futurum, uc Christiana ecclesia, cognitis erroribus, refipisceret. O factum bene ! fi intra hos prudens se continuisset limites.

Publica fama est illum postea perperam de eucharistia sensisse, aliaque virulenta dogmata domi potius chartis inscripfise, quam in concionibus pronunciasse. Quid tamen de bac re Tinensis monasterii annales sentiant, in medium adducam: 'Vicoclivus, doctor Theologia, incepit docere errores suos A. D. 1376. Fuit ' ille annus ultimus imperii Edovardi a Gulielmo " Magno tertii.' Hac ille. At non possum his verbis elicere an ejus de eucharistia errores, an de aliis ritibus ecclesia adprime necessariis, intellexerit. Illud certs in animum inducere non possum, illum sub tam severis judicibus, eo seculo, potuise impune quicquam in sacramentum Altaris dicere: Impunitum vero illum non modo Isiacum reliquisse constat, verum etiam facerdotio non contemnendo munifice donatum, Luterovortum, Ligeriana provincia emporiolum petiise ; ubi, exactis quiet paucis annis, fato functus est & Sepultus. Chronicon Tinense testatur his verbis paralysin eum cita morte abstulisse : 'Anno octavo Richardi secundi, ' die S. Thomæ martyris Muiclif per omnia membra tactus est paralysi; die autem S. Sylvestri obiit.

Quid

Quid hic respondebo vanissimis Polydori Virgilii vanitatibus, qui Edovardo a Gulielmo magno tertio,
disertis & accuratis verbis asserit Vicoclivum, ut
alia somnia prateream, voluntarium exilium petiisse,
ac magno postea apud Böemos in pretio suisse? Certe
non aliud, quam ut historia sua telam nodosam, impexam, impeditam, confusam, denique informem retexat: Nam aliter qui possit honestam operi tam malis avibus incepto saciem inducere, mehercule non satis

video; quamvis suas Italicas cristas attollat.

Nil hic amplius mihi cum Polydoro, quandoquidem lector expectat, ut confueto more meo autorem ab editis libris notiorem reddam: Id quod facile facere non pof-Quis enim nescit pontifices Romanos in omnes ejus lucabrationes dira execrationum fulmina contorfife? Usque adeo, ut plus quam capitale senserint vel gru quidem a Vulcano liberum servare. Non defuerunt tamen, qui confidentissime Vicoclivi libros sibi retinebant, O in varia exemplaria transcribi curabant. Unde factum eft, ut non modo in Britannia nostra, verum O' in Germania, etiam nunc legantur. Quamquam, ut casus tulit, ego plane ex multis paucos vidi. Vidi autem de Rebus Sophisticis 3 libellos, opusculum de Mandatis, item aliud de legibus & veneno, de paupertate Christi, de Cona Domini; in quo opere non defuerunt qui putarent illum subscripfisse errori nescio cujus Ambrossi Ausberti. Insuper memini me aliquando incidiffe in ejus Trialogum, & librum de Realibus Universalibus, cujus mentionem facit Æneas Silvius 35. Cap. historia Bohemica. Multa praterea scripfiffe fertur O Latino fermone O vernaculo, qua a quibusdam vel bac nostra atate cum religiose servantur tum leguntur, & prasertim illa vernacula in plebis gratiam feripta.

De ejus libris quod ultra scribam non habeo; ut neque an digni sint, qui a Christianæ religionis veris cultoribus perlegantur. Doctorum theologorum in hac re judicium, potius quam nostrum valeat. Ego, quod reliquum est docebo: nempe Bohemos quosdam Isiacim studiorum caus à venisse, posteaque in patriam Viçoclivi libros secum transtulisse, quibus ita docti juxta ac indocti delectabantur, ut subito magno schismati, seditioni, tumultibus, denique O bellis somenta ministrarent. Hine nata est occasio, ut placita cum provincialis tum generalis Concilii severe decernerent Vicoclivi ossa exbumanda O igni committenda: cujus tragadia catastrophen ne hac quidem nostra atas vidit; qualis autem futura sit, solus Deus novit, cui Vicoclivum judicandum relinquo.

Joannes Bale Ep. Offorienfis, 1552.

Prater vitam quam vere Apostolicam Vniclevus duxit, ingenio, facundia, atque eruditione multiplici, omnes in Anglia commilitones longo imervallo superabat.
Unde ipsum aternus pater, anno post servatorem natum
1360, per suum spiritum suscitavit, ut in mediis errorum tenebris, ac locustarum Tartarearum seu hypocritarum obscurationibus, pro sua veritute staret, magnanimus Christi pugil; sieretque adversus ejus infestissimos
hostes, Antichristos, insuperabilis Ecclesia columna.

Nicholas Harpsfield, Arch-Deacon of Canterbury, 1554.

Ingenio Sane fuit acri atque acuto, Sed nimis vebe-

^{*} Anne the beloved Queen of K. Richard II. was Daughter to the Emperor Charles IV. and Sifter to Wancestaus King of Bobemia, and Emperor. Dr. Wicliffe thus tpeaks of her in his Book of the Threefould Bond of Love: 'It is possible, says be. that the noble Queen of England, the Sifter of Cafar may have the Gospel written in Three Languages, Bobemian, German, and Latin, and to hareticate her on this account would be Luciferian Folly.' The fame Account was given of her at her Funeral, A.D. 1394. by A. Bishop Arundel. Altho? fays be, She was a Stranger, yet the constantly studied the Four Golpels in English, and explained by the Expositions of the Doctors; and in the Study of these, and reading godly Books, the was more diligent than even the Prelates them-' felves, tho' their Office and Bufiness required it.' These English Gospels, very probably, were of Dr. Wieliffe's Trapslation; as it's very likely were many of the godly Books, which after her Death, being carried into Bebenia by Her Majellies Attendants of that Country, were the Means of promoting the Reformation there, Joice-

Jofceline July 1

Joannes Wiclisse Sacra theologia professor, & ecclesia parochialis de Lutterworth in Leycestria comitatu Restor, multa in Romanam Curiam, consuetudinemque Oxonii disputavit, eadem e suggestu coram populo ac proceribus sape pradicavit. Huic Lancastria dux, & e plebe permulti adharere caperunt. Gregorius autem papa veritus ne ejus suasione Angli desicerent; ad Regem, Archiepiscopum, Episcopos & Oxoniensis academia Cancellarium acriter scripsit, ut eum aut coercerent, aut prorsus abscinderent.

Lanquette's Chronicle continued by William Cooper!

Witelisse about this time [1366.] was famous in Englande: who to theaking against the usurped Power of the Romaine Bishop, and other Enounties then accustomed in the Churche, was called an Bereticke.

Carionis Chronicon.

Initium disputationum harum [de tyrannide pontificia; avaritia, luxu, superbia sacerdotum; de votis, impuro calibatu, &c.] fecerat paulo ante Wiclessus in Anglia circiter annum 1372.

Joannis Funccii Chronologia.

A. D. 1368. Joannes Wicleffius circa hac tempora in Anglia papatum falsitatis convincit.

Henrici Gutberti Chronologia:

Joannes Wiclessus Anglus circa annum Christi 1370, mores pontisicis & pontisicia Ecclesia dogmata graviter reprehendit, atque adeo ipsum pontisicem Antichristum appellare ausus est. Quamobrem publice in Schola Oxoniensi Haresiarcha est proclamatus. Dogma ejus pracipuum suit, Extra Biblia in rebus spiritualibus non esse quarendam veritarem,

John Jewel, Bishop of Salisbury, 1560.

As for John Wicklesse, John Husse, Valdo, and the rest, for ought I know, and I believe setting Malice aside,

aside, for ought you know, they were godly Men. Their greatest Heresie was this, That they complained of the dissolute and vicious Lives of the Clergy, of worshipping Images, of fained Miracles, of the tyrannical Pride of the Pope, of Monks, Friers, Pardons, Pilgrimages, and Purgatory, and other like deceiving and mocking of the People; and that they wished a Reformation of the Church.

William Camden.

Hujus [emporioli Lutterworth] Ecclefiam rexit ille celeberrimus Joannes Wicklisse; vir ingenio Jubacto, & Jacris literis versatissimus, qui cum calamum in pontissiciam autoritatem, & Romanam Ecclesiam strinxisset, non John gravissime exagitatus erat dum viveret: Sed etiam anno post mortem quadragesimo primo in corpus savitum suit, quod Senensis Concilii mandato exhumatum erat & exustum.

Lancelot Andrews, Bishop of Ely, 1610.

Multa de Wicleso mentitur Waldensis- more Lyncei inquisitores vestri videre sibi videntur qua prater eos nemo (invidia scilicet oculorum aciem, ut sit, adjuvante) nusquam enim in operibus ejus reperta, qua manuscripta apud nos sunt; edenda merito in lucem, ut bac, ut alia non pauca calumnia diluantur.

John Tilletfon Arch-Bishop of Canterbury.

And yet, during that Degeneracy of so great a Part of the Christian Church, and the Prevalency of Antichrist for so many Ages, some sew in every Age did appear who did resolutely own the Truth, and bear Witness to it with their Blood; But these did almost stand alone and by themselves, like a sew scattered Sheep, wandring up and down in a wide Wilderness. Thus, in the Height of Popery, Wichsse appeared here in England; and Hierome of Prague, and John Huss in Germany and Bohemia.

Anthony & Wood

Johannes de Wickliffe, vel Wycleve, exercitatissimus fuit philosophus, & clarissimus theologus; excelleneis & plane divini ingenii, immensa & pene immunera doctrina monumenta post se reliquit.

Johannes Cluverius

Mis temporibus [A. D. 1369.] Joannes Taulerus interioris Sapientia praco, & Joannes Wiclefus Anglus liberioris puriorifque Theologia Dollor, pontificia Superstitionis Subversor, Franciscus Petrarcha melioris literatura instaurator enituere.

Henry Wharton Vicar of Menstre, in the Island of Tenet.

Joannes Wiclesus natione Anglus, in septentrionalis Insula parte natus, Oxonii in Collegio Mertonensis educatus, cujus primum Scholaris, dein socius suit, Collegii Cantnariensis ac Baliolensis prafettura tandem admotus; philosophus insignis, Theologus omnibus numeris consummatissimus; nec minus vita santtimonia o morum castitate, quam dostrina eximius. Theologiam scholasticam ad unguem edostus, imprimis vero Occami, Lincolniensis, atque Armachani studiosus Lestor; postquam Dostoratus insignia tulisset, Theologiam in Academia Oxoniensi publice professus est; demum Eeclesia de Lutterworth in provincia Lecestrensi Restor fastus.

Lawrence Echard, Arch-Deacon of Stow.

About this time [1377.] the famous Dr. John Wichiffe, a Man of an acute Wit, profound Learning, and great Judgment, publickly maintained feweral material Points and Propositions, in the University of Oxford against the Church of Rome; particularly against the Pope's Supremacy, the Infallibility of the Church, and Transubstantiation.



L I F E F. 70hn Wicliffe, &c.

CHAP. I.

Of the Place of Dr. Wiclisse's Birth; his Going to Oxford; his Disputing against the Friars in behalf of the University, and concerning the Poverty of Christ; He is made Master of Baliol College, and Warden of Canterbury-Hall, and is removed from the latter by the Sentence of the Pope.



o HN de Wicliffe was born, very probably, about the Year MCCCXXIV, in the Parish of * Wicliffe near Richmond, in Torkshire. Being bred to Learning, he Leland de was sent to the University of Oxen-Scriptor Brit. ford, and was first admitted Com-p. 378.

munar of Queen's College, then newly founded by Mar. Note.
Robert Egglesfield, S. T. B. but was foon after re-Noti. Oxon.
moved to Merton College, where he was first Pro-P. 62.

* Wielif, a mean Gentilman, dwellith at a little Vil-

[They] say that John Wielisse Hareticus [was born at Spreswell, a poor Village a good Myle from Richmount.]

The Itinerary of John Leland Vol. edit. Oxford. 1711. p. 99.

bationer,

bationer, and afterwards Fellow. This College was

then the most famous Seminary of Great and Learned Men in the whole University: For of it were, about this Time; the following Men of Note and Cave's Histor. Eminency. 1. Walter Burley, who flourished A. D. Liter. App. 1330. and was called the Plain Doller; for this excellent Learning he was made Praceptor to Leland de K. Edward III. 2. William Occham, who was Scrip. Brit. called the Singular Doctor, and the Venerable Inceptor. 3. Thomas Bradwardine, A.D. 1349. who was called the Profound Doctor . He was by Archbishop Stratford called to Court, where he was made Confessor to the King, Canon of Lichfield, and Chancellor of the Cathedral Church of St. Paul's: and after the Arch-bishop's Death, his Successor Thid p. 355. in the See of Canterbury. 4. John Gatesden or English, who in 1320 was had in great Reputation for his Skill in Phylick. 5. John Dumbleton,

Famous for his Skill in Astronomy, 1360. 7. Roger Suicet, the Author of the Art of Reckoning Bid p. 332. about the Year 1370. 8. Simon Mepham, Canon of Chichester and Arch-bishop of Canterbury, 1330.

who flourished 1320. 6. John Estwood, who was

Stephen de Q. Simon Islip, Canon of Lincoln, Lord Privy-Birchington Seal, and Secretary to the King; and afterwards de vitis Arin the Year 1349 promoted to the See of Canchiep. p. 43. terbury. 10: William Rede, a noted Mathematician, who published Astronomical Tables, and Scrip. Erit. built the Library at Merton College, and was Bishop

of Chichefter 1369.

P. 32.

P. 323-

Leland de

P- 352

Of this College, thus noted for Learned Men, was our John de Wiclife, who foon came to be taken Notice of, and diffinguished for his excellent Parts and vast Application, which was such, that he is faid to have gotten by Heart all the most intricate Parts of Ariftotle; and afterwards, when he applied himself to the Study of Divinity, to have made himself Master of all the Niceties of the School-men. By these Means he came

in Philosophy, and incomparable in the PerformKnyghton de ance of School-Exercises: a Man of a prosound Anglize col.
Wit, and very strong and powerful in Disputa2644.
tions, and was by the common fort of Divines
Leland de esteemed little less than a God.

To these Acquisitions of School-Learning, Wi-P. 379cliffe added the Study of the Civil and Canon Law,
and of our own municipal Laws, in all which his
Writings shew him to have been very well verted.
But that which seems to have been his favourite
Study and chief Delight, is the reading of the
Holy Scriptures. Of these he was a very diligent
Student; he wrote Notes, and Expositions, and
Homilies on several Parts of them, and translated
them into English; for which Reason he seems to
have had given him the Title of Doctor EvanGelicus or the Gospel Doctor. Next to the
Scriptures, he seems to have studied most the
* Four Fathers of the Latin Church, whom he * St. Austin,
often quotes and refers to in his Writings. He St. Jerome,

often quotes and refers to in his Writings. He St. Jerome, was likewise a great Admirer of the Writings of St. Ambrose, Robert Grosthead, Bishop of Lincoln, 1235. and of Richard Fitz-Ralph, one of his Predecessors in the Professor of Divinity's Place, and Arch-Bishop of Armagh in Ireland, about the Year 1347. These he often quotes, and makes great Use of them in his Disputes with the Friars, and against the papal Encroachments here in England.

Such was the Character of Wicliffe in the University: But what seems to have first made him taken Notice of, was his taking the Part of the University, A. D. 1360, against the Opposition and A. D. 1360. Encroachments made by the begging Friars, who had ever since their first Settlement in Oxford, A. D. Antiqui. Ox1230, been very troublesome, and made it their on. p. 83, Business to disturb the Chancellor and Scholars, by 96, 150, 154, breaking in upon their Statutes and Priviledges, 155. and setting up an exempt Jurisdiction. By one of the Statutes of the University it was ordered,

That

That no body should proceed Doctor in Divinity, unless be had been before a Regent in Arts, either in that or some other University. Of this the preaching Friers complained, as bearing hard upon them, and to their prejudice. They laboured therefore very earnestly to have this Statute repealed, and to be exempted themselves from the performance of the University Exercises. For this purpose they appealed to the Pope, petitioned the King, and infulted the Chancellor, Proctors, and Regents of the University; treating them with all imaginable Contempt, and doing all they could to ftir up the

Scholars to be seditious and troublesome.

Armachan Defensori. Eurator.

bridgment,

p. 102.

Not content with this, they took all opportunities to entice the Youth from the Colleges into their Convents; infomuch, that People were afraid of fending their Children to the University, lest they should be Kid-napped by the Friars. By which means the Number of Students was so far decreased, that whereas they had been Thirty Thousand, they were not in 1357, above Six Thoufand. This obliged the Chancellor and Regents to make a Statute, That none should be received by the Friars into their Orders till they had attained to the Age of Eighteen. But notwithstanding, the Friars. by their Money and Interest at the Court of Rome, frequently procuted Dispensations to be exempted from the force of these Statutes: So that the Difpute betwixt the University and them, continued till the Year 1366, when the Matter being brought Citton's A- before the Parliament, It was ordered, That as well the Chancellor and Scholars, as the Friars of those Orders in the Universities, should in all Graces, and other School-Exercises, use each other in Friendly-wife. without any Rumour as before: And that none of these Orders should receive any Scholar into their said Orders, being under the Age of Eighteen Years: That the Friars should take no Advantage, nor procure any Bull, or any other Process from Rome against the Univerfities, or proceed therein : And that the King bave

have Power to redrest all Controversies between them from henceforth, and the Offenders to be Punished at the Pleasure of the King and of his Council. But to thew how little the Friars regarded the civil Authority, notwithstanding this Determination of the Parliament, about Nine Years after a Bull was procured, Coll. No. 72 by the Instance of the Prior and Convent of Christ Church Canterbury, in their behalf, to dispense with the Statute of the University, requiring Perfons to be Regents in Arts before they proceeded Doctors in Divinity.

But now another Dispute arose, betwixt the Religious and the Members of the University. One Roger Conway, a Minorite, in a Sermon Antig. Oxon, preach'd at London, about 1354, afferted that the p. 181. Poverty of Christ was fuch, that neither He, nor any of His Apostles had any thing of their own, but possessed all things in Common, and that Christ begged for a Livelihood. This Opinion invented on purpose to justify the begging Trade of the Friars, was first opposed by Richard Kilmyngton, at that time Dean of St. Paul's; who was seconded by Richard Fitz-Ralph, Arch-Bishop of Armagh; Ibid. p. 18t. who happened to be at London at that time. About Six Years after, the same Point being maintained A. D. 1360. by the Friars at Oxford, they were opposed there by John de Wicliffe, John Thoresby, Ushred Bolton, Nicholas Hereford, Walter Bryt of Merton College, and Philip Norris, and others, who with great Applause of the Hearers answered the Friar's Arguments.

Among these, Wicliffe seems to have been one of the most earnest and zealous against the Usurpations and Errors of the Friars. In one of his Of iclert's Tracts yet remaining, he thus exposes them for MS. c. 9. their drawing the Youth of the University into their Convents. Freres, fays he, Damen Chilmen fro CHRIST's Religion into their private Diver by hypocrifie, lefings and feling. For they tellen that their Dider is moze holy than any o-

ther,

ther, and that they mullen have bigber Deares in the Blifs of Deaben than other Wen than ben not therein, and fepn that Wen of their Diber thullen reper come to bell, but thullen bome other Men with CHRIST at Deomfoaver And fo they felen Children fro faber and Wober, Come time fuch as ben unable to the Dobers and fometime fuch as thullen fullenn their fader and 900 der by the commandment of God; and thus thep. ben Blasohemers takin upon full Councel in * douty Things that ben not expelly commanded, ne forbidden in holy Wirit; ath fueb Countel is appropried to the Holy Golf, and thus they ben therfore curled of Goo as the Pharifees were of CHRIST, to whom he feith thus : Woe to you Scribes and Pharifees that ben Writers of Law, and Men of fingular Religion, that compassen about the Water and the Lond to maken of your Religion, and when he is made of your Religion, yee maken him double more a Child of Helle. Annuth he that fteleth an Dr oz a Com is demnable by God's Law, and Man's Law alfo, muckil moze he that fteleth a Man's Chila that is better than all earthly Goods, and braweth him to the lels perfitt Diber. And though this lingular Diber were moze perfect than CHRIST's, pet he wot nebere where it be to bant: nation of the Child, for he wot not to what Cate. God hath ordained him; and to blindly they don agenit CHRIST'S Didinance.

Wicliffe of the Friars.

doubtful.

Mat. xxiii.

14.

Against the other Pretence of the Religious. writes against that CHRIST himself was a Beggar, Wieliffe the Beggary wrote and publish'd * several Traces, thus entituled:

^{*} Anno Domini 1360 Juvenis quidam Anglus scripsit contra' Mendicitatem fratrum librum aculeatum, acerrime impugnans eandem non folum feripturis & rationibus, fed etiam in fine per propoetias Hildegardis, Joachimi abbatis, & Cyrilli pref-Quem aliqui putant fuisse Joannem Wiclevum. byteri. Liber incipit. Quia omnia communiter omnibus data. Bale, Scrip. Brita. Cent. quinta. p. 448.

Of the Poverty of Christ; against able Beggary; and of Idleness in Beggary. The Design of these Tracts feems to have been the fame that he purfues in some of his Writings which are yet remaining, wherein he shews, That Christ libed on Alms Objettime of Mary Magdalen, and other holy soen and of Freres MS. Momen - without axing or confirepning ; c. 5. CHRIST bad his Apolles and Disciples that thep should not bere a Sachell ne Scrip (as the Begging Friars did to carry to their Convents what they begg'd but look what Man is able to hear the Golpel, and eat and brink therein, and pals not thence, and not pals fro boule to boule. St. Paul labo 200 or travailed with his hands for him, and for Wen that weten with him; and cobered neither Bold, ne Silber, ne Clothes of Men that he taught, to gebe other Teachers en: fample to bo the fame in time of nebe. St. Paul biddeth that Wen that wilen live in Idlenels and Curiouty, and not * traveile, Gullen not ear. * labour. St. Clement orbained that Chriften Wen ihulben not beg openly; and for to put away this Ben: ging, St. Auflin maketh tweie Books how Monks towen to traveile with their Hands for their + ought. Littote. From all which he concludes, That ath open Begging is thus harply danined in holy Whit, it is a foule Error to mentene ft, but that it is more Error to feie that Christ was fuch a Beggar, fith then be must hate been contracy to his own Law.

In the same Tract he shews, That it is a Ibil. c. 6. leaving the Commandment of Christ of gebing of Alms to poor feeble Wen, to poor crooked, to poor blind Men, and to bedrede Den, to gebe Alms to procrites that fevn them holy and needy, when they ben drong in Body, and have overmuch Riches both in great walt houses, and precious Cloths and great featts, and many Jewels and Trefour : That poor Den are flen with this falle begging, ath the freres taken

pfala

fally fro them their worldly Goods by which they foulden fufteyn their bodily Life, and beceiben rich Men in their Alms, and meyntenen or comforten them to live in falinely against fesu Christ. For lith there were poor Men enough to taken Mens Alms before that freres camen in, and the Earth is now more barren than it was, other Freres or poor Wen moren wanten of this Alms ! But Freres by Cubile Popocrific gorren to them: felbes, and * letten the poor Men to habe thele Alms.

* hinder.

ree Boodl.

163.

An unknown Writer intimates that at this time Mr. Wicliffe began to correct the Abuses of the MS. in Hype. Clergy: ' John Wicliffe, says he, the singular Ornament of his Time, began at Oxford in the ' Year of the Lord 1360, in his public Lectures, to correct the Abuses of the Clergy, and their open Wickedness, K. Edward III being living, and continued secure a most valiant Champion of the Truth among the Tirants of Sodom.' But it was not till many Years after this that Wichffe was advanced to the Professor's Chair and read the Divinity Lecture, as will be shewn hereafter. However, it's certain he got a great deal of Credit by his Management of these Controversies.

Le Neves Accordingly we are told that the very next Year Fati, p. 482. [A. D. 1361.] he was advanced to be Master of A. D. 1361. Baliol College in Oxford, and four Years after to be Warden of Canterbury Hall, then newly A. D. 1365 founded.

In the Year 1361 Simon de Islep, Arch-Bishop chington vitæ of Canterbury, formed a Defign of Founding a Hall in the Parish of St. Mary's in Oxford, to be Archiep. Cantu. p. 46. called by the Name of Canterbury Hall; in which were to be a Warden and XI Scholars, of which (as was afterwards fuggefted on the Part of Arch-Bishop Langham) the Warden and three of the Scholars were to be Monks of Christ Church Canterbury, and the other VIII Secular Priests. But this Limitation of the Wardenship to a Monk

of Christ Church does no way appear by any of the Writings relating to this Matter that are yet remaining. The Royal License granted to the Coll. No. 1. Arch-Bishop for Founding this College, and appropriating to it the Rectory of Pagebam in Suffex only mentions, a certain Number of Scholars religious and secular. William de Isip's Confirma- Coll. No. 2. tion of the Gift of the Mantor of Wodeford files them Clericos Clerks; and Wieliffe in his Petition or Libel calls them Clerici Scolares. These were Stepb. Birto study Logick, and the Civil and Cannon Law; bing. ibid. and the Arch-Bishop, for their Maintenance, ser- P. 46, led on them the Parlonage of Pagebam, and the Mannor of Wedeford in the County of Northampton, to which he intended, if he had lived, to have added the Parsonage of Try Church, in Romney Marf in Kent ; but, as Birchington observes, he died and left this Work imperfect. However, the Arch-Bishop having got the Rectory of Pageham and Mannor of Wodeford, to be fettled on this his new Foundation, he purchased some old Houses which had been ruined by a late Storm, and fitted them up for the Reception of his Scholars; which accordingly he placed there himself, and chose one Henry de Wodehall a Monk of Christ Church Canterbury, and formerly of Abington, to be the Warden. Of this Wodehall we have the following tig. Oxon. p. Account: In the Year 1361, having a mind to 182. take his Doctor's Degree, he attempted to take it under a fecular Student, on the Account of faving some Charges that he must have been at otherwise. This being contrary to the Usages of the Univerfity, his Abbot Roger de Thame, who was then Abbot of the Monastery of Abingdon, of which Wodehall was at this time a Monk, disswaded him from it. But finding that, notwithstanding his Perswasions, Wodehall still resolved to make an Attempt to take his Degree that way, the Abbot fent Letters to the Regent Masters, in which he defired they would repel this Monk of his from

fuch Inceptorship. But Wodehulle made the Chancellor fo much his Friend, that he obtained his Grace notwithstanding all the Opposition that was made by the Proctors and some few of the Masters. This occasioned a Difference betwixt * Nichilas the ' Chancellor and the Proctors, which was carried to that height, that the Chancellor ordered the Proctors to be expelled the Congregation House. On which one of the Proctors went to the Abbot of Abingdon, who then refided at London, and fo effectually convinced him of the rath boldness of Wodehulle, that he was forbidden his Degree. But by the Intercession of the Arch-Bishop of Canterbury, who favoured Wedehall, and of the Chancellor, the Abbot was at length prevailed with to confent that he should take his Degree, or be admitted to be an Inceptor by himfelf.

> It was then customary, on such Occasions, for the Candidates for Degrees in D.vinity, to prefent the Regents in Arts with Robes. One of the Proctors who was entituled to these honourary Prefents, having formerly opposed the Monk, had none of them fent to him. This the Proctor refented fo far as to ftop Wocehull his Degree, until Saristaction was made to him, by Wodehull's fivearing in verbo dignitatis sua, that he had fent by his Servants these honourary Presents to the Proctor's Lodgings, but he not being at home, and the Servant finding no Body with whom he might trust them, they were brought back again; but that they were ready at any time to be delivered to him. And fo ar length Wodehulle was admitted to his Degree.

It must be after this, that Wodebulle was nominated by the Arch-Bishop to be Warden of Can-C.H. No. 5. terbury Hall: Since he was then a Monk of Christ Church Canterbury and Doctor of Divinity. pretended that Arch-Bishop Mip made Wodehull Warden, after he was named to the Wardenship by the Prior and Chapter of Canterbury; and that

de Afton,

S. T. P.

this was agreeable to the Statutes made by the Arch-Bishop and confirmed by the Pope. But this is very unlikely, that the Arch-Bishop should put it out of his own Power to choose whom he thought most proper to answer the Ends of this his new Foundation. In the King's Pardon, and Coll. No. 6. Confirmation of the Pope's Sentence therefore, its said that the Arch-Bishop having built and sounded Camerbury Hall, he ordained and appointed certain Monks of Christ Church Camerbury, namely, one of them to be Warden, and the rest to be Scholars of this Hall, together with certain other secular Scholars. This the Arch-Bishop seems to have done either about the end of the

Year 1362, or the beginning of 1363.

This establishment however continued not long. For whether the Arch-Bishop could not bear the turbulent humour of Wodehall, or that he faw the Design of his Foundation frustrated by the perpetual bickerings between the Monks and the secular Fellows: The Arch-Bishop Two Years after turn- A. D. 1354. ed out Wodehull from being Warden, and his Three Fellow Monks from being Scholars of his new founded Hall, and in their rooms appointed John de Wicliffe to be Warden, and William Selbi, William Middleworth, and Richard Bengor, Clerks of the Diocesses of York, Sarum and Oxford, to be Scholars. Wicliffe's Letters of Institution to the Call No. 3. Wardenship are dated at Magfield, one of the Arch-Bishop's Seats, Decemb. 14, 1365; in them he is stiled a Person in whose Fidelity, Circumspection, and Industry, His Grace very much confided, and one on whom he had fixed his Eyes, for that Place, on account of the honesty of his Life, his laudable Conversation, and Knowledge of Letters. Of the Truth of this Character the Arch-Bishop could not well be Ignorant : He having been, as was observed before, of the same College with Wicliffe, and very near his contemporary there.

In this State did the Arch-Bishop leave this his new Foundation at the time of his Death, which A. D. 1366. happened to be St. Mark's Day, [Apr. 25.] the Year following. But it did not long continue in it; For Simon Langham Bishop of Ely, was on July 22. this same Year, by papal Provision translated to the See of Canterbury. This Prelate was first a Monk, and afterwards Abbot of Westminster, and therefore by Inclination led to favour the Religious, and take their Part. Of this the Monks of Canterbury could not be infensible, and therefore immediately on Langham's Promotion, they applied themselves to him for Redress. Accordingly, the Arch-Bishop ejected Wiclisse from the Wardenship, and the three other Seculars, whom Arch-Bishop Islip had made Fellows of the Hall, in the CII. No. 4 places of the Monks, and made one John de Ra-

dyngate, a Monk of Christ Church Canterbury Ward-

A. D. 1367. en. This the Register tells us he did in April 1367. Radyngate continued but a very little while in this Place; for the very next Month the Arch-Bishop removed him, and made Wodehull Warden, isluing out his Mandate to John de Wicliffe, and the rest of the Scholars of the Hall to yield Obedience Expositio to him as their Warden. 'This Wicliffe and the

tifice MS.

Caut's pro . Schollars of the House refused to do, as parte Jo. Wi- being contrary to the Oath they had taken fummo pon to the late Arch-Bishop their Founder. But 'Arch-Bishop Langham, in order to force them to it, sequestred the Parsonage of Pageham, and by force took away the Books, and other Things which the Founder by his last Will had 'left to the Hall.'

Upon this Wicliffe and the three expelled Fellows appealed to the Pope, and by their Proctor Expositio represented the Case as is just now related. To Caufe Dmni which Appeal the Arch-Bishop replied to this ef-Simonis Arch. feet; 'That Simon Illep had for the Encrease of & Monacho Learning established a Hall, out of the Revenues rum coram of the Church and Arch-Bishoprick of Canterbury,

bury, for a Warden who should be a Monk, and three Monks and eight Scholars; That the Warden was to be named by the Prior and Chapter of Camerbury, and chosen by the Arch-Bishop for the time being; That the Founder had once made Henry de Wodehull a Monk and Profesior of Divinity, Warden, after the same Henry was named to the Wardenship by the Prior and Chapter of Canterbury, and had given him the Poslesfion and Administration of the said College, in spiritual and temporal Matters, and that the Parochial Church of Pagebam was annexed and appropriated for the Maintenance of the same Hall, which the faid Henry de Wodehull, and the Fellows, the Monks and Scholars, had enjoyed for a considerable Time. But, that notwithstanding one John de Wieliffe in a lawful absence of Henry Wodehull, and of some other Monks and Scholars of that Hall, got himself made Master by Craft, and de facto, at which the Founder (as Wieliffe pretends to excuse himself) who was then very infirm, did connive: But it should not have been so by right. That upon this, Simon Langham confidering that the College should not be governed by a Scholar of the House in prejudice of the Monks, ordered, that the Intruder and the rest of the College, should receive Henry de Wodehull for a Warden; but John de Wicliffe refusing to do it, and Simon the Arch-Bishop fearing that the Monks would not receive the Benefit of Learning, he ordered farther, that the Title to Pagebam Parsonage should be suspended, and the Revenues sequestred for a certain Time. And that this made " John the Intruder and his Fellows, appeal to the ' See of Rome, &c.'

By this it seems as if Wicliffe was chosen by Arch-bishop Islep, to be one of the Scholars of this his new Foundation, before he was made Warden by him. But be that as it will, Pope Coll. No. 5.

Urban

Urban having received the Appeal, made to him by Wieliffe and the Fellows that were expelled,

and the Arch-bishop's Answer to it, he Commisfioned Cardinal Andruynus to examine the Matter. and by His [the Pope's | Authority and Power, to determine whether it was more for the Advantage of the new erected Hall, that the Members of it should be Seculars or Religious. For it feems now to be taken for granted, that it was not for its Benefit; that the Scholars should be, according to the first Design of the Founder, Three of them Monks, and the rest secular Clerks: And one would have thought therefore that the Founder himself having in his Life time turn'd out the Monks, and suffered only secular Clerks to be Members of this tociety, should have determined this Question: It being a plain Argument, that according to the Judgment and Experience of the Founder, it was most for the Advantage of the Hall, that the Warden and Scholars of it should be all secular Clerks. But notwithstanding this, after a long and tedious delay of Three or Four Years, it was ordained by a definitive Sentence, which was confirmed by the Cell. No. 5. Pope A. D. 1370, That only the Monks of Christ Church Canterbury, ought to remain continually in the College called Canterbury Hall, and that the Seculars ought all of them to be expelled; that Henry de Wodehall and the other Monks who were deprived, should be restored; and that perpetual Silence should be imposed on John de Wicliffe and his Associates William Selbi, William Middleworth, and Richard Benger. The Execution of this Sentence was, by the Pope's Bull dated at Viterbium, May 28, 1370, committed to Simon de Sudbury Bishop of London, the Abbot of the Monastery of * Thomas de St. Alban's, and to the * Arch-Deacon of Oxford in the Church of Lincoln; who were by the Pope's Authority to restore the above-mentioned Henry de Wodehall, &c. to defend them so restored, and to compel all those who contradicted them by

Soutbam.

Ecclefiastical Censures, without allowing of any Appeal. This Mandate was accordingly executed Artiq.Oxon, this same Year, by the Arch-Deacon of Oxford, p. 184. who delivered to Wodehall the insignia of the Wardenship, and by the Prior of Lewes in Sussex, Mr. Roger de Freton Dean of Chichester, and Walter Baketon Doctor of Decrees, who put Wodehall in Possession.

It is no wonder that such a Sentence as this was obtained at the Court of Rome, when so powerful an Interest was made to procure it: For not only the Arch-Bishop, but the Prior and Chapter of Canterbury, espoused Wodehall's and the Monks side, and did all they could to promote their Cause. What now could Wicliffe and Three poor Clerks do

against so powerful a Combination?

But notwithstanding this Sentence, the Monks, it feems, did not think themselves safe in their new Possession. According to the Licence of Mortmain, Coll. No. E. by Vertue of which, the late Arch-Bishop was empower'd to build this Hall, and appropriate to it the Parsonage of Pageham, &c. there were to be placed in it a certain number of Scholars Religious and Secular: But now by this Sentence they were to be all Religious. This was therefore directly contrary to the Form of the License, and it was therefore a Question in Law, whether the Hall it self, and its Endowment was not all forfeited to the Crown. To prevent this, therefore, the Prior and Convent of Christ Church sollicited for the Royal Pardon and Confirmation of the Pope's Sentence, which they obtained about Two Years after, on the A. D. 1372, consideration of their paying * two hundred Marcs.

^{*} To let the Reader see that this was a vast Sum at that Time, near 1000 l. of our Money. I think it proper to observe, That in the Year 1378 A. Bp. Sudbury decreed that every Chaptain baving no Cure of Souls, and annalia celebrans Chroni. preshould content himself with VII Marks per Ann. either all in ci. p. 136. Money, or with Diet and III Marks; and he that took a Cure to be content with VIII Marks or with IV Marks and his Diet. So that IV Marks, the Price of a Man's Board, was then equal to XVI Pounds now. One

One can't well avoid reflecting, that if the Royal Confirmation of this Sentence cost so much, the Sentence it self must be as chargeable: Since tis well known that the Romish Court was not so dead to this World, as not to be sensible of the Value of Money, and to be utterly careless about the getting of it.

Thus was Wicliffe disposessed of the Wardenship of this Hall. A Preferment that even his Enemies own was conferred upon him by the Founder. And of which he seems to have been deprived rather by the powerful Interest which the Religious had, at that Time, both at Home and Abroad, than for any want of Right to the Place, or any Misbehaviour in it.



THE PROPERTY OF THE PROPERTY O

CHAP. II.

Wiclisse defends the King's Title in Opposition to the Pretensions of the Pope; He professes Divinity, and reads the Publick Lectures in the University, in which he attacks the Corruptions of the Fryars.

Uring this Dispute betwixt the Arch-Bishop and the Monks, and Wicliffe and the Secular Fellows about the Right to Canterbury-Hall; Pope Urban gave notice to K. Edward that he in- A. D. 1366; tended by Process to cite Him to his Court, then at Avignon, to answer for his Default in not performing the Homage which K. John his Predecessor acknowledged to the See of Rome for his Realm of England, and Dominion of Ireland, and refusing to pay the Tribute by Him granted to the faid See. With this the King acquainted His Parliament, which met this Year at Westminster the Cotton's Abri. Monday after the Invention of the Cross, and required of Records, their Advice concerning what was best for him to P. 102. do, if any fuch thing was attempted: To which it was answered by the common Consent of the whole Estate, That ' forasmuch as neither King Gohn nor any other King could bring his Realm and Kingdom in fuch Thraldom and Subjection, but by common Assent of Parliament, the ' which was not done; therefore that which He ' did was against His Oath at His Coronation, besides many other Causes. If therefore the ' Pope should attempt any thing against the King, by Process or other Matters in Deed, the King with all His Subjects should with all their Force and Power relift the same.'

I ambetban. 80.

But notwithstanding this Resolution of the Partiament, one of the Monks had, it feems, the MS. in Bibli. Hardiness to defend this Claim of the Pope's. To him Wicliffe replied, and published a Determination in which he shewed, That the Resignation of the Crown, and Promise of a Tribute made heretofore by K. John, ought not to prejudice the Kingdom of England; and did not at all oblige the present King. This, no doubt, was no way agreeable to the Court of Rome, who were very impatient of Contradiction, and could not bear any Opposition made to their Pretensions, however unjust and unreasonable they were. And therefore we need not wonder that Wicliffe was ejected, as has been shewn, from his Wardenship. However, by this he seems to have been made known to the Court, and particularly to the Duke of Lancaster, the King's Brother, who was, at this time, in great favour, and to whom Wie-A. D. 1368. liffe, two Years after, addressed some of his Works

which he published.

However, it's certain that his Character and Reputation in the University were no way lessened by this his arbitrary Ejectment: For having taken his Doctor of Divinity's Degree, he now publickly professed Divinity, and read Lectures in it;

P. 379.

A, D. 1372.

Leland de which he did with very great Applause, having Scrip. Brit. fuch an Authority in the Schools, that whatever he faid was received as an Oracle. In these Le-Eures he frequently took Notice of the Corruptions of the begging Friars, which at first he did in a fost and gentle Manner, 'till finding that his detecting their Abuses was what was acceptable to his Hearers, he proceeded to deal more plainly and openly with them:

Religion, as one well observer, had now passed Mr. Wharthro' fo many ignorant and barbarous Ages; the ton Pref. to Bp. Peacock's Means of greater Knowledge had been fo fludi-Treatife, Gr. oully hidden from the People, and the Ignorance B. 31. of the Lairy was so advantagious to the Interest

of

of the Clergy, that the true Spirit of Christianity feemed to be wholly loft, and had degenerated into Shews and Ceremonies, many of which were unlawful, but almost all unuseful. And not only this fatal Stupidity and idle Superstition had generally possessed the Minds of Men, but all Remedies were detelted, and all Artifices used to continue the Disease. The incredible Ibid. p. 36. Fables of Legends, and incurable Itch of lying for the Honour of their Saints and Patrons, which then reigned among all the Monastick Orders, (which was almost the only Subject on which they preached) and was fondly received by the credulous Multitude, were one of the greatest Scandals, and most pernicious Abuses in the Church at that time. The greater and more necessary Articles of Faith, and all genuine and rational Knowledge of Religion had generally given place to fabulous Legends, and Ro-

mantick Stories; Fables which in this respect

Poets, that they were more incredible, and less elegant.

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Dr. Wicliffe therefore, in exposing the Follies and Superstitions of the Friars, struck at the Root of all the Abuses which at that time had got into the Church. Of this he was very sensible: For to Object. of them he imputes all the Disturbance of the Chri-Freres. MS. stian Church, and the Mischiefs of this World; c. 50. and affirms that the infatuated Church is involved lib. 4. c. 34. in infinite Blasphemies, principally by the Tail of that Dragon mentioned in the Revelations, i. e. the Sects of the Friars which minister to that Delusion, and other Luciferian Seductions of the Church. The Particulars with which Dr. Wicliffe Objections charged the Friars, may be seen in a Tract which of Freres MS. he published about ten Years after this, in which he charges them with holding fifty Herefies and Errors, and many moe, if Men wole feke them well out. These he names as Follows.

Firft,

I. First, says he, Freres seyn that their Religion founden of finful Men, is more perfit than that Religion or Dider the which Chaist himself made that is both God and Man.

and herely for a Priest to live, as Christ ordained a Priest to live, by korm of the Golpel, biz, to travelle to low God's Mord among the People; to bo this Office freely going fro Country to Country to here he may most prosit, and teele not for Priour, ne any other Satrap, and charge not singular abite, and begg not, but be payed with common Heat and Drink as Christ and his Apostless weren.

to their Religion, he may never leave it and be laved, tho' he be never lo unable thereto, for all

time of his Life.

allo, freres leyn, if a Man be professed to their holy Dider, he that not prethe freely and generally the Golpel to Christen Men, without Licence of his Sovereign for Airtue of Obedience, be his Sovereign never to cursed a Man of Life, and unkunning of God's Law, and Chesten my to Christen Mens Souls, and in cass a foul Devil of Hell, though this Man professed have received of God never to much Kunning of God's Law, and Power and Will to work after this Kunning.

Also, Freres meyntene that Begging is lawful, the which is damned by God, both in the Old Testament, and also in the New.

vi. Also, Freres seyn indede, that it is * medesul *meritorious to leave the Commandment of Christ, of geving of Alms to pool seble Hen, to pool crooked, to pool blind Hen, and to bedrede Hen, and geven this Alms to Hypocrites that seyn them holy and needy when they ben strong in Body, and have overmuch Riches, both in great waste Houses, and precious Clothes, and great Fealts, and many Jewels and Tresour.

Allo, Freres chargen moze breking of their VII. own Traditions, than bicking of the Command ments of Gop. Allo, Freres fepnen them as Eppocrites to VIII. kepe ftreitly the Bolpel and Poberty of CHRIST and his Apolles, and they molten foo contrato CHRIST and his Apollies. Allo, freres biawen Children fro CHRIST's IX. Beligion into their private Deter by hypocrifie. letings, and feling. Allo, Freres for Pribe and Cobetiffe, brate-X. en fro Curates their Dffices and Bacraments, in which lieth dalpnnpng or delormin, and fo maken Dillencion between Curates and their goffly Children. Allo, freres comen in under the Pame of XL Saints, and forfaken the Baints Buleand Life, and putten their own Errors to the Saints, and to Manben both them and Gop. Allo, freres purfuen true Priefts, and letten XII. them to preche the Golpel, notwithstanding that CHRIST enjoyned Priethood, and tething of the Golpel; and fo they beparten that Thing that God jovned togeder. Allo, Capped Freres that ben t cleped Mafters of Dibinity, have their Chamber and Berbice as † called. Lords and Rings, and fenden our Joiots full of Cobetile to preche, not the Bolpel, but Chesnicles, fables, and Lelings to plete the People, and to robb them. Allo, Freres thewen not to the People their XIV. great Sing fably as God bibbeth, and namely to mighty Wen of the World; but flatteren them og gloten and nourifben them in Sin. Alfo, Freres by Letters of Fraternity Deteis XV. ben the People in faith, and robben them of tem: pozal Goods, and maken the People to truft moze in bede Parchmyn feled, with Lelings and

bain Pravers of Hypocrites that in caas been banined Debils, than in the Help of God, and

in their own good Libing.

Allo,

Allo, Kreres pervert the right Kaith of the Sacrament of the Auter, and bringen in a new Herele. For when Christ Leith that the Bread that he brake, and bleded is his Body, they leyn that it is an Accident withouten luger or nought.

XVII. Alto, frères builden many great Churches, Coll. No. 22- and colly walt houses and Closifiers, as it weren Castels, and that withouten neede, where through Parish-Churches, and common Mays * impaired. been * perred; and in many Places undon.

XVIII. Freres also bestroien Obedience of God's Law, and magnifien angular Obedience made to antul Men, and in caas to Devils, which Obedience Christ ensampled never, neither in himself, ne his Apostles.

Allo, Freres tozlaken Perlection of their Dzder toz Mozship of the Mozlo and Covetiffe, and
ben not lufter'd to take the Freedom of the Golpel, for to prethe God's Mord to the Peple.

Also, Freres praisen more their rotten habite than the worthipfull Body of our Lord Jesu Christ; for they techen Lords and namelicke Ladies, that if they dien in Francis's abite, they shulden never come to Hell for Uirtue thereof.

XXI. Also, Freres beggen withouten nede for

Solpel against their Bzethzen that trespassen, but cruelly don them to painful Pzison.

they leden Clerks and namelicke rulen Pzelates, and Lozds and Ladies, and Commons also.

XXIV. Also, Freres ben irregular Procurators of the Fend, to make and maintain Warrs of Christien Wen, and Enemies of Peace and Charity.

ing the Truth of the Golpel, and to Christ for Money.

Alfo, Freres beltroien this World molt of all curled Men, for they backbiten good Tlerks, and Cepn that they billurben the Lond, and flatteren evil Clerks in their Sin.

Allo, Freres ben molt rebel against the teching of Christ's Golpel, and molt out of Patiente and Dity, for they ben most impatient against the reproving of Sin, and befroving thereof.

Alfo, freres menntene that boly Wiritt is falle. freres ben allo ftronger wedded with their rotten habite agent the freedom of the Golpel, than the Husband is with his Wife by Didinance of God. - It a frere be out of his rotten abite, pea an Hour, he is Apollate, though he love more God, and ferbe him better, and proateth moze to chiften Wen.

Allo, Freres techen that it is not lefull to a Prieft or another Man to keep the Golpel in his Bonds, and Clennels withouten Erroz of linful Men, but if vee habe * left thereto of Antichift.

Allo, Freres ben rellert and a Swallots of Simony, of Mury, Extortions, of Rabeynes and of Thefts, and so as a Pett or Hozd of Mant: mon's Tresour.

Freres also crien loud that poor Priests ben hereticks, for they techen by God's Law how Clerks fulden keep wilful Poberty of CHRIST's Bospel, and that the King and Lords owen to compell them thereto, and thus they damnen Holy Wirit and the King's Regalie.

Allo, Freres ben Thiebes, both Right Thiebes XXXIII. and Day Thiebes, entring into the Church nor by the Door that is CHRIST. For withouten Autoritie of Gon they maken new Religions of Errois of anful Men.

Also, Freres by hypocrific binden them to im: XXXIV. possible Thing that they may not do, for they binden t over the Commandments of God.

freres also ben worke Hereticks than weren Jews, that woulden keep Ceremonies of the dio

XXVII.

XXVI.

XXVIII. XXIX.

XXX.

* leave.

XXXI.

XXXII.

+ befides.

XXXXV.

old Law with freedom of Christ's Golpel. for the Jews kept reafonable Laws made of God, and neveful for Time that God orderned them ; but freres keepen net Laws feigned of Errors of Men more than God orderned in the old Law, and moze uncertain.

XXXVI.

Allo, Freres ben Abberlaries of Christ and Difciples of Satanas, not pielding Bood for Chil, as God's Law techeth; ne Bood foz Bood * Nature. as * Kind and Man's Law tetheth. Foz they caften and imaginen the Death of teue Wen. that beliren and trabeilen to beliber them fro the

this Fend's Mouth, and eberlafting Death, and to 1383.

Trad wasnot bring them to that State in which CHRIST 02: written tilla- depned Priefts to liben in .- thep purfuen bout the lat- Priests toz they reproben their Sins as God Dr. Wieliffe's biddeth, both to t brenn them, and the Golpels of Life, A. D. CHRIST witten in English to the most Learning of our Pation.

XXXVII.

freres also ben worse Enemies and Sleers of Man's Soule than is the cruel Fende of Bell by himfelf. Foz they, under the abite of holinels, leden Wen, and nourifben them in Sin, and ben special helpers of the fend to Grangle Mens Souls. For they have Pame of bolineis, and of great Clerks in Reputation of the People, that the People trufteth not to few.true Wen preching agenft their Cobetiffe, Popocriffe and falle Deceit.

XXXVIII.

Allo, Freres leden and nouriffen our Prelates, our Lords and Commons in great Blafphemy against God. for thep techen all these People * reckon, to * recke less of the most rightful Turle of God, than by the wrong Curle of anful Man. -For though a Man be never to curted of God for Pride, Enbp, Cobetiffe, oz Aboutrie, oz anv other Sin, this is not charged, ne purlued neis ther of Pzelate, ne Lord, ne Commons : Bur if a Man withstonds once the Citation of a Unful Pielate, yea after the Commandment of God,

then

then he thall be curled, and prisoned after Fourty

Freres also betropen this Article of chaiten Mens faith, I believe one common or general holy Churche; tog they techen that tho' † Wen be damned they Mullen be Dembers of Holy Churche. and thus they wedden CHRIST and the Debil togeder, for Christ is ghoftly wedded with ech Member of holy Thirch.

Allo, Freres leken bully their own worldly Worthip, and putten the Worthip of God behind, against the teching of Jesu Christ and St. Paul. Dea, that is wogle, they taken upon themselves the Glory that is appropred to

GOD.

Freres pet * enheighen fallly themselves aboven CHRIST; for where CHRIST biddeth that Men t trome not to him, but if he do the Works of the Fabir of heaven, freres chargen that Wen trust and it obethe to them as nedeful to Souls it obey. Health, when they don not the Mozks of God.

Allo, freres fally * enhanten themfelbes above CHRIST, and his Apostles, for they too: * advance. len not be ** apeid with CHRIST's Bule in the ** paid. Golpel, to teche truly the Golpel, and habe Meat and Daink freely of a good Man, and debout to God, ne be apried with food and theling, -- + Covering. but they robben Lords of their Rents - and the Commons of their Listode, by hypocrisis and talle begging.

Freres alfo of great cautele bynden Robices to unknowen Thing: for they wolen not luffer them knew their Pribyties of their Rule, and their Life till that they ben professed, and then

XL.

XLI. * exalt.

+ truft.

XLII.

XLIIL

^{+ -}Ut aliquis aliquo modo dici possit pars verze Ecclesize de qua scripturæ loquuntur, non putamus requiri ullam internam virtutem, fed tantum externam fidei professionem, & sacramentorum communionem quæ ipso sensu percipitur. Bellar. de Ecclesia, lib. 3.

they shullen not be suffred to leve their Rulethough

** know. they † witen well that they may not kepe it.

**XLIV. Also, Freres ben Wasters of Tresour of our Lond by many blind and unskilful Panners;

for first they binded them blindly fro Freedom of the Bospel, and then spenden much Bold to gett them Dispensation, and many times bringen vain Pardons, Quiennales, and other

bain Priveleges.

ALV. Freres also by Lucifer's highen themselves, and holden them holier than all other out of their Sea, fozasmuch as they binden to new Traditions of sinful Men the which ben full of Erroz, over the most sufficient Aule of Jesu Christ, that left no profitable, ne needful Thing out of his Aule.

xLVI. Also, Freres setten moze by stinking dzitt of worldly Goods, then they ton by Airtues

and Goods of Blifs.

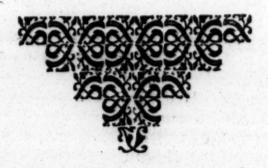
freres also thewen and witnessen in themselves Antichzisis Miracles right, as Lazar, and other rais'd by Christ, sheweden and witnessed Christ's Miracles. Fozas Lazar and other weren verily dead, and verily rais'd by Christ to Life, and kind of Grace: So these Freres seyned them dead to the Pzide of the Mozld, and other Sins, they ben rais'd by Antichzist doing, to Pzide of States, couctisse, and subtle meyntening oz colouring of Sin.

Allo, Freres ben foul envenym'd with gostly Sin of Sodom —— foz they don ghostly Lecherie by God's Law when they prechen more their own findings for worldly Wuck, than Christ's Gospel for saving of Wens Souls.

xlix. Freres also ben most privp and subtle Procurators of Simony, and foul winning and begging of Benefices, of Indulgencies, and Trienals, Pardons, and vain Priveledges: for Agen seyn they wolen gett a great Thing Thing of the Pope, of Cardinals in England better cheap than other Procuratours.

Pet, freres ben most perilous Enemies to holy Church and all our Lond; foz they letten Curates of their Offeices, and spenden commonly and needless 60,000 Mark by the Year, that they robben false of the pooz People. Foz if Curates diden their Office in good Life and true Pzeching, as they ben holden upon pain of damned in Hell, there weren Clerks enough of Bishops Persons, and other Pziesis, and in cass over many to the People.

In this Manner did Dr. Wieliffe expose the Abuses and Corruptions of the Friars, who, being Men not very patient of Contradiction, and not well knowing how to bear Reproof, were very angry with him, and did what they could to avenge themselves of him. But of this hereafter.



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decided action of the contract of the contract

CHAP. III.

Of the papal Usurpations in England; they are complained of by the Parliament. The King issues out Commissions to enquire what Benefices, &c. were in the Hands of Italians, French-Men, &c. Dr. Wiclisse sent Ambassador to the Pope: His Lectures and Writings against the Pope, and the Corruptions of the Clergy.

HE papal Power, which had for some time been growing, was now greater than ever. The Pope disposed of ecclesiastical Benefices, and Dignities, as he thought fit. Infomuch that the very best of them were enjoyed by Italians, Frenchmen, and other Aliens, who were some of them mere Boys; and not only ignorant of the English Language but even of Latin, and who never fo much as faw their Churches, but committed the Care of them to those they could get to serve them cheapest; and had the Revenues of them remitted to them at Rome, or elsewhere, by their Proctors, to whom they let their Tithes. Of this very grear Abuse the Parliament had often made very grievous Complaints to the King, and to the Pope himself. Representing to them that manifold Inconveniences entired thereby; as the Decay of Holpitality, the transporting of the Treasure of the Realin to the Maintenance of the King's moztal Enemies, the discovering of the Secrets of the Kingdom, and the utter Difcouragement, Disabling and Impoberishing of Scholars Patives of the Land. A, D. 1343, same Purpose they complained to the Pope, that by his Actervations, Provisions and Collati-

ons,

ons, a great Pumber of Souls were in peril, hytheir Palices having little of no Understanding at all of our Language, and of the Conditions and Customs of these of whom they have the Government and Cure; that the Serbice of Coowas neglected, the Alms and Devotion of all Wen diminished, the Polyitals brought to Decay, the Churches, with their Appurtenances, ruined and dilapidated

But notwithstanding these Complaints, they could not hitherto meet with any Redress. So far from it, that they now complain that these Usurpations did daily abound, and were more than ever were before. Nor were these Complaints only made by the great Men in Parliament, but by others the King's Subjects, who lamented the great Abuses done unto the King and his Authority by the Pope. To remedy therefore a Grievance and Oppression, which was now grown to that Height as to be born with no longer, the

King sent John Gilbert Bishop of Bangor, Willi-A D. 1373. am de Burton, Ughtred Bolton a Monk of Dun-Barne's Hi-holme, and John de Shepeye, his Ambassadors to story of K. Pope Gregory XI. then residing at Avignon, to re-Edw. III. quire of him that he would forbear medling for the P. 864. future with the Reservation of Benefices; 'That

Clergy-men might freely enjoy their Elections to Episcopal Dignities, and that it might be sufficient for them to be confirmed by their Metropolitans, as was the ancient Custom.' But this Commission came to nothing, the Ambassadors returning without being able to obtain from the Pope any satisfactory Answer. The Com-Cotton's mons in Parliament therefore renew their Request, Abri. p. 119. that 'Remedy be provided against the Provisions' 1373.

of the Pope, whereby he reaps the first Fruits of ecclesiastical Dignities, the Timbure of the Realm being thereby conveyed away, which

they cannot bear.' And an Act was passed, Hist. of that, 'Cathedral Churches should enjoy their own Edw. III. p. D 4 Elections; 864.

Elections, and that for the future the King " should not write agenst the Persons so elected, but rather by his Letters endeavour their Confirmation, if need were.' But this A& fignified

little.

The next Year therefore, the King issued out a A. D. 1374. Fox's Acts Commission for taking an exact Survey of all Beand Monu-nefices, and Dignities ecclefiastical, throughout ments, Vol. I. his Dominions, which were then in the Hands of p. 560. Italians, French-men, or other Aliens; with a true Valuation of them, and the Names of the Benefi-

Fox's Acts ces, and the feveral Incumbents. This Commissiand Monu on was fent unto all the Bishops, who were comments, Vol. I. manded to fend a true Certificate of all and p. 560, 561. fingular the Premisses, into the High Court of Chancery, under their Seals. It was accordingly

executed, and the Number of fuch spiritual Livings as were then in the Possession of Priors Aliens, and other Strangers, was fo great as that they are faid to have fill'd feveral Sheets of Paper.

The King therefore, to remedy fo great and growing an Evil, soon after the Return of these Certificates, appoints other Ambassadors to go to the Pope, to treat with him of the same Affairs on which he had fent Ambassadors to him the Year

Coll. No. 8. before. These were the aforesaid John Bishop of Bangor, John de Wicliffe S. T. P. John Guter Dean of Sechow, Simon de Multon L. L. D. William de Burton Knight; Robert Bealknap, and

Hist. of K. John de Henyngton. These Ambassadors were met Edward III. at Bruges, about the Beginning of August this p. 866-Year, by the Pope's Nuncio's, Bernard alias Be-

nedict Bishop of Pampelone, Ladulph or Ra-dulph Bishop of Senigaglia, and Giles Sancho Provost of the Church of Valenza, who were likewise commissioned by the Pope to treat ' concerning the Liberties of the Church of England, and of the Prelates and other ecclesiastical Perfons of the faid Realm of England.' This Trea-

A. D. 1376. ty held off and on about Two Years, when at last,

it was concluded, That 'for the future the Pope' should desist from making use of Reservations of Benefices; and that the King should no more confer Benefices by his Writ, Quare impedit.' But as to the Elections to Episcopal Dignities by the Chapters, nothing was mentioned in this Treaty, which was attributed to the politick Dealing of some, who knew they could more easily * attain to those they aimed at, by the Court of Rome, than by due and regular Elections.

But all Treaties with that corrupt Court fignified very little; for tho' it was now agreed that the Pope should make no more Use of Reservations of Benefices, yet we find it complained of in Cotton's A-Parliament the very next Year after the Conclu-bridgment. sion of this Treaty, That ' the Pope did make p. 161.

Reservation of Dignities elective, contrary to this Treaty of his concluded with K. Edw. III.

Of this our Parliaments feem to have been generally very fenfible, that the Faith of the Pope's Treaties was not to be trusted to. And accordingly, we find that this very same Year, in which A. D. 1376. this Treaty with the Pope was made, a long Bill was brought into the House of Parliament against the papal Usurpations, as the Cause of all the Plagues, Injuries, Famine, and Poverty of the Realm; so as thereby was not left the third Perfon, or other Commodity within the Realm, as lately was. It was remonstrated by them; That the Tax paid to the Pope of Rome, for ecclesi-Abridgment. 'astical Dignities, doth amount to five Fold as P. 128. much as the Tax of all the Profits, as appertain to the King by the Year, of this whole Realm; and for some one Bishoprick, or other Dignity, the Pope, by way of Translation and Death,

^{*} John Bishop of Bangor, the first in this Commission, was translated to the See of Hereford by the Pope's Bull, Sept. 12. 1375. and from thence, by the same Authority, to the Bishoprick of St. David's, 1389.

* wicked Men.

hath three, four, or five feveral Taxes: That the Brokers of that finful City, for Money, promote many * Caitiffs, being altogether unlearned and unworthy, to a Thousand Marks Living yearly; whereas the Learned and Worthy can hardly obtain twenty Marks; whereby Learning decayeth: That Aliens, Enemies to this Land, who never faw, nor care to fee their Parishioners, have those Livings; whereby they despise Gon's Service, and convey away the Treasure of the Realm; and are worse than Jews or Saracens. It is therefore, fay they, to be confidered, that the Law of the Church would have fuch Livings bestowed for Charity only, without praying or paying: That Reason would that Livings given of Devotion should be bestowed in Hospitality; that God hath given his Sheep to the Pope to be pastured, and not horn or shaven; that Lay-Patrons perceiving this Simony and Covetousness of the Pope, do thereby learn to sell their Benefices to Beasts, no otherwise than CHRIST was fold to the Jews: That there is none to rich a Prince in Christendom, who hath the fourth Part of so much Treasure as the Pope hath out of this Realm, for Churches, most finfully. They further remon. strated, That the Pope's Collector, and other Strangers, the King's Enemies, and only leiger Spies for English Dignities, and disclosing the Secrets of the Realm, ought to be discharged: That the same Collector being also Receiver of the Pope's Pence, keepeth an House in London, with Clerks and Officers thereunto belonging, as if it were one of the King's solemn Courts, transporting yearly to the Pope Twenty Thousand Marcs; and most commonly more. That Cardinals and other Aliens remaining at the Court of Rome, t whereof one Cardinal is a Dean of York, another of Salisbury, another of Lincolne, by Cardinals. another Arch-deacon of Canterbury, another Arch-

+ Vid. Fox's Acts and Monuments, Vol. 561.0 the c Reader will fee the Value of these Dignities, and of c many more which were then enjoyed

Arch-deacon of Durham, another Arch-deacon of Suffolk, and another Arch-deacon of York: another Prebendary of Thane and Naffingson; another Prebendary of York, in the Dioceste of ' Tork, have divers other the best Dignities in England, and have fent over yearly unto them Twenty Thousand Marcs, over and above that which English Brokers, lying here have. That "the Pope, to ranfom French-men, the King's Enemies, who defend Lombardy for him, doth always, at his Pleasure, levy a Subsidy of the whole Clergy of England: That the Pope, for more Gain, makesh fundry Translations of all the Bishopricks, and other Dignities within the Realm: That the Pope's Collector bath, this Year, taken to his 'Ule the first Fruits of all Benefices: That therefore it would be good to renew all the Statutes against Provisions from Rome, fince the Pope referveth all the Benefices of the World for his own proper Gift, and hath, within this Year, created XII new Cardinals; fo that now there are XXX, whereas there were wont to be but XII in all; and all the faid 'XXX Cardinals, except two or three, are the King's Enemies: That the Pope, in time, will give the temporal Mannors or Dignities to the King's Enemies, fince he daily usurpeth upon the Realm, and the King's Regality: That all Houses and Corporations of Religion, which, from the King, ought to have free Elections of their Heads, the Pope hath now accroached the fame unto himfelf: That in all Legations from the Pope whatfoever, the English beareth the Charge of the Legates; and all for the Goodness of our Money. It also appeareth, they say, that if the Money of the Realm were as plentiful as ever, the Collector aforesaid, with the Cardinals Proctors, would foon convey away the same. For Remedy whereof, they advise it may be provided, that no such Collector or

Proctor do remain in England, upon pain of Life and Limb; and that, on the like pain, no Englishman become any fuch Collector or Proctor, or remain at the Court of Rome. For better Information hereof, and namely, touching the Pope's Collector, for that the whole Clergy, being obedient to him, dare not difplease him; they say, it were good that Dr. Gohn Strenfall Parson of St. Botolphs in Holborne, be fent for to come before the Lords and Commons of this Parliament, who, being straitly charged, can declare much more, for that he served

the same Collector in House five Years.' It is not improbable that Dr. Wicliffe, by be-

ing concerned in this Treaty, was made more sensible than he was before of the Pride, Covetousness, Ambition and Tyranny of the Pope. For, on his Return home, it's certain he did all he could to expose him, both in his publick Lectures, and in private. He stiled him 'Antichrist, the proud wordly Priest of Rome, and the most cursed of Clippers and Purse-kervers." In some of his Tracts yet remaining, he thus exposes the Covetousness, and Ambition of the Pope, and his Usurpation on the King's Regale: They [the Pope and his Collectors] Drawen out tence of Curfe of our Lond, fays he, poor Mens Liffobe, and expounded. many Thousand Wark, by the Bere, of the Hing's Money, for Sacraments and Spiritual Things, that is curled Berefie of Symony, and maketh all Chaiffendome affent and mepn-And certes the our Rewme tene this berefie. had an huge bill of Gold, and neber other Man took thereof but only this proud wordly Priel's Collector; by process of time this bill must be spended: Foz he taketh ever Money out of our Lond, and fendeth nought agen but God's Curle for his Symony, and accurled

Anticheifi's Clerk to robb moze the Lond foz wrongful Pzivilege, oz elle leave to bo

GoD's

c. 21. MS.

God's Will, that Men thulben do without his Lead, and buying and felling. So agen he Ibid, c. 12. observes that all Bishops and Possessionersdrawen all the winning that they may fro the King to themselbes, and the proud Priest of Rome, making him chief Lozd of much Part of the Relume, and of the King's Power, making the Counsel of the King known to him, as thep ben fwon to the Pope. That Of Servants Antichailt and his Clerks fepn, that fecular and Lords. Lozds have no Power upon Clerks, but if MS. Prelates clepen them to chastife Clerks when thep ben rebell, and wolen not ben amended bp their Pzelates; and that thefe worldip Great Sen-Clerks wolen neber ceale, if thep map, till tence of Curse they have fully destroied Kings and Lozds and expounded. their Regalie and Power. Foz, saps he, MS. c. 11. they crien fast, and writen in their Laws, c. 20. That the King hath no Jurildiction ne Bower of their Persons, ne Goods of holy Church. And when the King and fecular Lozds perceiben well that Clerks waffen their Ancetres Alms in Pomp and Pride, Glotonp and other Clanities; and thep wolden take agen the Superfluity of tempozal Goods, and help the Lond, and themselbes and their Tenants: these worldly Clerks crien fastly that they ben curfed foz entermitting of holp Church Goods, as if fecular Lozds and the Commons weren no Part of holy Church: That in eche Pariff. Church a common Thief and Mansleer thall be received fozty Days at the leaft ;--- and that to meputene this Kellet and Pourishment of Thiebes, our worldly Clerks wolen cost and trabelle, and live and die In his Trialogue he Lib. IV. c. disputes against the papal Indulgencies, and that 32. Antichristian Power which the Popes claim to themselves; a Power, as he describes it, of ' making new Laws, and willing the whole Church militant, under pain of the most grievous Censure to believe them; so that whatfoever he has defined in them shall stand as the

For this his speaking the Truth, Dr. Wicliffe

" Gospel of Christ."

foon met with a great deal of Trouble and Vexaof Clerk's tion. Of this he often complains. If there he ann, faith he, that beam the Clergy to Boberty and Debotion, and revzobe their Bribe and bupocrific, he thall be cleped appocrite, Deftrap er of holp Church, gc. Our mozidip Clerks meyntenen their wooldly Life by hypocrify, by falle Exculations, and falle expounding of holy Wit, and hard Perfecution of poor Priefig that prechen CHRIST's Weeknels, his wilful Poverty, and ahostip Businels, and * follow. witneffen that Pzelates fulben * fue CHRIST in thefe three especially. For thefe poor Prielis Great Sen. ben flander'd foz hereticks, curled and pailoned withouten Answer, fozasmuch as they standen for Christ's Life, and Teching and Mephtenance of the King's Regalie, and Bower of fecular Lords, and fabing of Christen Wens Bouls agenft Antichzifi's Traiterie, and bppocrifie of his weiward Disciples, that envenpm and beffroien holp Church.

For not only did Dr. Wichiffe thew himself a strenuous Defender of the King's Regalie, and the Power of the temporal Lords, in Opposition to the papal Usurpations; but he very freely reproved the Corruptions that at that time prevailed among all Sorts and Conditions of People, but especially among the Prelates and inferiour Clergy.

Trial. fol.70. It was an Observation of his, ' That the Abomination of Desolation has its Beginning from a perverse Clergy, as Comfort arises from a converted Clergy. In the first Place therefore, he reproves their Pride Of Prelates, and Covereousnels. Prelates, fays he, comen

instead of Apollies, and sepu that they fuen CHRIST, and his Apolles, in manner of Libing: They owen to be most meke of all

Possessioners.

MS. c. 27.

tence of Curfe expounded. M5. c. 1,

MS. c. 1.

other,

other, and molt bulp and fenbying and Ibid. c. 40. terhing of holp Weit, and Enfample of all good manner of Life, both to Criften Men and to hethen. But they ben fo chooked with talow of worldin Goods, and Occupation abouten them, that thep may not preache the Gofpel, and warne the People of the Devil's Deceits. Prelates maken them. Ibid. c. 19. felbes moft unable to keep the Golpel of CHRIST, bp their great Buffnels abouten totten Goods, and by Bonip and Boaft of this Mozib, for they ben mon bufp of all Men in the Moglo to getten wogldip Goods by Purchafe, and to holden them by falle Diea. @ Lozb, Ibid. c. 3. what Coken of Mekenes, and foglaking of mozibip Riches is this? A Dielate, as an Abbot or a Priour that is bead to the allorly. and Pribe and Danity thereof to ribe with fouricoze Bogle, with Barnels of Silver and Golb, and many ragged and fittred Squires, and other Men Iwering heart, and Bones, and Pails; and other Members of Christ: And to spend with Earls and Barons, and their poor Tenants, both Chouland Marcs and Pounds, to menntene a falle Plea of the deloxid, and forbare Men of their Right. On the same Account he reproves them for discep- Ibid. c. 9. bing poor wen of their Mims, and by falle Parbon, making Aben to gebe their nebp Liflobe to their Cathebral Churches that habe no need, and making the poor Apen, to hope of moze Chank of God's Werch to bon their Minis to rich Boules, and rich agen moze than to bon it to their poor Peighbours that ben bebrid, feeble, and crooked, and blind, and therewith have nought of their own : And blames less Curates that they forfaken holy Life, and true preching of CHRIST and his Apolites, for Businels and Wiozship of the World. The

(38) The Clergy thus applying themselves to the Things of this World, and neglecting the proper Bufiness of their Function, we may well conceive conduced not a little to that Ignorance and Barbarity, which at this time, in a manner, overwhelm-Lyndwood, ed their Order. By a Council held at Oxford, de offi. Ar. 1222, It was provided that the Archdeacons, in their Visitations, should 'fee that the Clergy A. Bishop' knew how to pronounce aright the Form of ake's Visita. Baptism, and say the Words of Consecration in Wake's Visita. the Canon of the Mass, which at that time were to be faid in Latin, and are, at this Day, in the Romilb Missal pointed, that the Priests may not mispronounce them. Dr. Wicliffe affures us. that in his Time there were many unable Que Great Sentrates that kunnen not the Ten Commandments, ne-read their Sauter, ne unberffond a MS. c. 3. 16. Clerfe of it. Pap, that it was then notorious Trialo. fol. that too many of even the Prelates were Sinners, in their being ignozant of the Law of

expounded. 66. 72.

C, I.

Charge,

1706.

God, And that the Freres supplied, for the Bishops, the Office of Preaching, which thep did in so falle and sophistical a manner, that the Church was decepbed instead of being edified. The Romis Church, ever fince its Apostacy, has taken most effectual Care not to be reckoned a preaching Church. And if therefore there be any Truth in the Observation, that a preaching Church cannot stand, she has not at all A. Bishop contributed this Way to her Fall. ' If her Peo-

' ple went to Mass on Sundays and Holy-Days, Wake's Vifitat. Charge, eat no Flesh on Fridays and other Fasting Days; 1706. ' confessed and communicated at Easter, and paid

' their Church Dues, all was well." Of this Dr. Wicliffe was very fensible, and therefore he reproved the Prelates and Curates for that they preach

Of Prelates en not CHRIST's Golpel in delogo and Debe, MS. c. 9.40. bp which Chaisten Men thulden live holp Life in Charity; that the' they taken the Charge and Office to lead the People by lo perilous Maps

Mars and Enemies by true prething of the Gol pel, and Enfample of their own holy Life: Bet thep fuffren Chiftian Souls be ftrangled with Molbes of Bell thorough their Dumbnels, and occupping about the World .- And to fulfil the fends Cruelty, purluen and curlen if any poor Drieft wole prethe freely. CHRIST's Bofpel. and beliber Chiften Souls out of the fend's Honds, and leaden them the right dalay to hea-So agen he complains, that when the 1910: late of Turate is charged of God upon pain of his own Damnation to teche the Golpel and Commandments of God to all his * Sugets, and * Subjects. therewith cannot teche thus, or may not for worldly Bulinelle, or wole not for Tolenels or Degligence, then they lett other to preche freely the Bolpel and labe Mens Souls, but then thep Cenden other that tellen Leungs, Fables, and Cheo: nicles, and robben the Beople by falle beggings. and dare not tell them their great Sing and Aboutrie, for fear of fleten winning or Friendibip.

To justify this Neglect of Preaching it was then How Anfaid, that Men thulben celle of preaching and ge tichrift, Sa ben to holy Prapers and Contemplation, for that feren helpeth more Christen Men and is Better. To Prieits fi this Dr. Wichffe replied that true Men feyn boldly MS. that true Pzeching is better than paping bo Mouth, pea tho' it come of heart, and clene Deborion; and it edifieth moze the Deople, and therefore CHRIST commanded specially the Apostles, and Difciples to preche the Bolpel, and not to clote them in Clotters, ne Churches, ne Stobes to pray thus. And therefore Isaiah laid, Woe is to me for I was kill. And Paul leith, Woe is to me if I preche not the Gospel. And God to the Prophet, If he shew not to the Sinful his Sins he shall be damned therefore. - Thus Diething is th algates beft; nethlets bebout Praper of Wen th always. of 1good Life is good in certain time, but it is

+ lofing.

agenst

agend Tharity for Priefts to pray evermore, and no Time to preth, ath CHRIST chargeth Diefts moze for to preche the Golpel than to Cape Malle oz Mating. - And thus feith Paul, that God fent him for to preche the Gospel, and not to Christen Men. Dr. Wicliffe concludes thus: Lord! what Charity is it * knowing, to a * kunning Man to chefe his own Contemplation in Reit, and Guffer other Wen to go to bell for breking of God's beftg, when he may lightly teche them, and gert moze Thank of God in little Teching than by long Time in fuch Bravers. Therefore Priefts Gulpen Study holy Wirfet, and hepe it in their own Wife, and teche it other Wen truly and freely, and that is belt and molt Charity; and in certain Times pray beboutly, and habe Sorrow for their Sing, and other Mens. And then they Gullen be as the Firmament over little Stars, in comparison of other Saints in Dea: ben. God bring us all to that glozious Blifs for his endlels Wercy.

Mr. Wharton Preface to Bishop Pocock's Treatise, &c.

But as it is very justly observed, That it is the usual Fate of the Opposers of inveterate Evils seldom to escape the Persecution, but never the Hatred of those who are engaged both by Zeal and Interest in the Continuance of those Evils. So Dr. Wiclisse sufficiently experienced the Hatred and Persecution of those whom he endeavoured to reform.

It feems as if about this Time when Dr. Wicliffe returned from his Embassy, he had the Rectory of Lutterworth, in the Diocesse of Lincoln, given him by the King. The Time of his Admission does not indeed appear in the Registers, which may be imputed to this, that he being by the Council of Constance condemned

condemned as an Heretick, his Name was left out in transcribing the Registers and other publick Acts that they might not be defiled with it. However this be, its not improbable that his having this Rectory given him served to sharpen the Malice of his Adversaries, who no doubt were moved with Envy to see a Man whom they counted an Enemy to the Church, and a false Brother, thus promoted by the Royal Favour. But of this more in the next Chapter.



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have not too a himply to obtain, that

CHAP.

CHAP. IV.

Dr. Wiclisse is complained of to the Pope, XIX Articles are objected to him: The Pope fends his Bulls to the Archbishop of Canterbury, and Bishop of London, whom he appoints his Commissioners to examine Wiclisse, and to the University of Oxford, and writes a Letter to the King. Dr. Wiclisse appears before the Pope's Delegates at St. Paul's, London; that Court breaks up in Confusion, and meets agen at Lamhith. Pope Gregory dies. A Schism at Rome. Dr. Wicliffe falls lick and recovers.

R. Wieliffe, by his being thus impartial in his Endeavours to reform a corrupt Age, made himself a great many Enemies, who accordingly waited for an Opportunity to avenge themselves of him. As soon as ever therefore he began in his publick Lectures to oppose the papal Powers and Usurpations, and to defend the Royal Supremacy, he was complained of to the Pope, to whom his Adversaries, who most probably were the Religious, fent XIX Articles, inclosed in a Letter, extracted from Dr. Wicliffe's publick Lectures and Sermons. This feems to have been done A. D. 1376. the latter end of this Year, for the Pope's Bulls bear Date the Beginning of the next. The Articles objected to Dr. Wieliffe are as follows.

Coll. No. 15. 'I, All Mankind that have been fince CHRIST ' have not Power simply to ordain, that Peter and 'all his Family should have political Dominion over the World.

II. GOD

- 'H. God cannot give to Man for himself and his Heirs Civil Dominion for a Perpetuity.
- 'III. Charters of humane Invention concerning a perpetual Inheritance hereafter, are imposfible.
- 'IV. Every one that is finally justified, hathnot only a Right to, but in Fact enjoys all the Things of Gop.
- V. Man can only ministerially give to his natural Child, or to a Child of Imitation in the School of CHRIST, temporal or eternal Dominion,

These Five Articles seem intended against the temporal Dominions of the Popes, and to shew that the Emperors Grants of them may be resumed: And that St. Peter and his Successors have no Power given them of civil or political Dominion. This was what the Popes claimed, and extended it so far as to affert a Right of Superiority over the Princes of this World, and of depriving them of their Kingdoms whenever they thought sit.

- VI. If God is, temporal Lords may lawfully and meritoriously take away the Goods of Fortune from a delinquent Church,
- VII. Whether the Church be in such a State or not is not my Business to examine, but the Business of temporal Lords, who, if they find it in such a State, are to act boldly, and on the Penalty of Damnation to take away its Temporalties.

In these Two Articles the Regale is afferted, in Opposition to the papal Pretentions of an ecclesis E 3 affical

aftical Liberty, or an Exemption of the Persons of the Clergy and the Goods of the Church from the Civil Powers.

-maono:

VIII. We know that it is impossible that the Vicar of Christ should purely by his Bulls, or by them with the Will and Consent of himself, and his College of Cardinals, qualify or disqualify any one.

- 'IX. It is not possible for a Man to be excommunicated, unless he be first and principally excommunicated by himself.
- 'X. No body is excommunicated, suspended or tormented with other Censures, so that he is the worse for it, unless it be in the Cause of God.
- "XI. Curfing or Excommunication dos not bind fimply, but only so far as it is denounced against an Adversary of the Law of CHRIST.
- 'XII. CHRIST has given to his Disciples no Example of a Power to excommunicate Subjects, principally for their denying them temporal Things, but has rather given them an Example to the contrary.
- 'XIII. The Disciples of CHRIST have no Power forcible to exact temporal Things by Censures.
- * XIV. It is not possible even for the absolute Power of God, that if the Pope or any other pretend that he binds or looses at any Rate, that he dos therefore actually bind and loose.
- 'XV. We ought to believe that then only dos the Pope, &c. bind or loofe, when he conforms himself to the Law of Christ. 'XVI.

'XVI. This ought to be universally believed, that every Priest rightly ordained has a Power of administring every one of the Sacraments, and by consequence of absolving every contrite Person from any Sin.

These Nine Articles relate to what is called the Power of the Keys, which Dr. Wicliffe affirms to be only conditional, upon a Supposition of the Perfon's being either an Adversary of the Law of CHRIST, or conforming himself to it: Whereas the Pope maintained that he had a Power of remitting or retaining the Sins of this or that individual Person absolutely: That he could purely by his Bulls qualify or disqualify any one: That Men were the worfe for his Excommunication tho' they were not excommunicated by themselves, their own wicked Lives, or in the Cause of GoD: That his Curfing or Excommunication bound fimply or absolutely, and that if he bound or loosed at any Rate he did actually bind and loofe. The twelfth and thirteenth Articles are against the Abuse of ecclesiastical Censures by applying them to temporal Things. Which was then very usual with the Clergy, who made use of Excommunication to oblige People who were backward in paying to pay them their Tithes and Offerings. The fixteenth Article is in Opposition to the papal Indulgences, and the Pope's referving to himself, for the sake of worldly Lucre, the giving Absolution in some special Cafes.

^{&#}x27;XVII. It is lawful for Kings to take away the Temporalties from Ecclefiasticks who habitually abuse them.

^{&#}x27;AVIII. Whether temporal Lords, or holy
'Popes, or Saints, or the Head of the Church,
which is Christ, have endowed the Church
with the Goods of Fortune or of Grace, and
E 4 have

have excommunicated those who take away its Temporalties, it is notwithstanding lawful, on account of the Condition implied in the Endow-

ment, to spoil her of the Temporalties for a

' proportionable Offence.

These Two Articles are of the same Nature with the VI and VII, afferting a Power to Kings and temporal Lords to take away Lordships and Mannors from Churchmen, when they are habitually abused by them to the Maintenance of Pride and Luxury, and to the utter Neglect of the Condition implied in the Donation of them at first.

'XIX. An Ecclesiastick, yea, even the Pope of Rome may lawfully be corrected by Subjects, and even the Laity, and may also be accused or impeached by them.'

This Article was afterwards thus represented by the Council of Constance; 'People may, at their 'Pleasure, correct their Princes when they do

amis.

As foon as the Pope had received these Articles with the Complaint against Dr. Wicliffe for asserting them, he disparched several Bulls, dated all on the same Day, to Simon Sudbury Archbishop of Canterbury, and William Courtney Bishop of London, whom he delegated to examine into the Matter of this Complaint; one to the King himself,

Coll. N°. 10. ter of this Complaint; one to the King himself, and another to the University of Oxford. In the first of those to the Archbishop and Bishop of London, Coll. N°. 12. he tells them that 'now it is plain that in that we-

'ry Kingdom which used to produce Men endued with a right Knowledge of the Scriptures, grave, devout, and Champions of the Ortho-

dox Faith, there are now those who by their Office ought to be Watchmen, who are sloth-

fully negligent; infomuch that the latent Motions and open Attempts of the Enemies are perceived at Rome, fituated at a great Diffance,

before they are opposed in England: That

hç

May 22,

1377•

he had heard with a great deal of Concern, by the Information of feveral very worthy to be credited, that John Wycliffe Rector of Lutterworth in the Diocesse of Lincoln, and Professor of Divinity; he wished he was not a Mafter of Errors, had rashly proceeded to that detestable Degree of Madness, as not to be afraid to affert, dogmatize, and publickly to preach fuch Propositions as are erroneous and false, contrary to the Faith, and threatning to subvert and weaken the Estate of the whole Church. He therefore requires them privately to inform themfelves whether or no he did teach fuch Conclufions as were in the Schedule he had fent them inclosed in his Bull; and if they found that he did so, that they should cause the said John Wycliffe to be apprehended by his Authority, and laid in Goal; and that they should endeayour to get his Confession concerning the said Propolitions and Conclusions; and the Confession, and whatever the faid John shall say or write by way of Induction or Proof of the same Propositions, and whatfoever else they should do in the Premisfes, they should transmit to him by a faithful Messenger, sealed with their own Seals, and disclosed to no body; and that they should keep the faid John in fure Custody, untill they received ' his further Commands touching this Matter.

In a fecond Bull to the same venerable Persons, Coll. No. 11. the Pope orders them that 'in case they cannot

apprehend the said John Wycliffe, and put him in Prison, they should fix a Citation in such pub-

lick Places as were most likely to convey the Knowledge of it to the said Wycliffe, for his per-

fonally appearing before the Pope within three Months, to be reckoned from the Day of the

Date of the Citation.

In a third Bull of the same Date, to the same coll. No. 10. Persons, the Pope commands them 'to cause King Edward, and the Sons and Kindred of the said King,

King, the Princels of Aquitain and Wales, and others of the English Nobility, and the King's " Counfellors, to be fully instructed by themselves and other Doctors, and Men skilled in the facred Letters who are not defiled with these Errors. but are smoere and fervent in the Faith; and that it be shewn to them that these Conclusions are not only erroneous with respect to the Faith, but that they infer an utter Destruction of all Polity or Government; and that they straitly require them, that for the Extirpation of fo great Errors they would effectually contribute " their Favour and Affiftance."

gina clarita.

consucvit.

*K. Edw. III. The Pope likewise wrote to the * King himself to defire he would afford the Patronage of his Favour and Affiltance to the aforefaid Bishops in the Pro-Coll. No. 13. fecution of Wieliffe. He begins with commend-

'ing the Kingdom over which his Majesty raled, as glorious in Power and Riches, but more iluftrious for the Piety of its Faith, and for its using to shine with the Brightness of the facted Page: Then he tells his Majefty that with great te coruscum c Bittemess of Heart he had understood by the Inrimation of Men worthy of Oredit, that John de Wieliffe Rector of the Church of Lutterworth in the Diocesse of Lincoln, Profesior of Divinity,

had broach'd Opinions full of Errors, and containing manifest Herely, some of which seem'd to be the same with those of Marcillus de Pa-" dua of condemned Memory, and John de Gandun

who stands condemned by Pope John XXII of happy Memory: And that therefore he being wil-" line not to overlook so great an Evil, had commissioned his venerable Brethren the Archbishop

of Canterbury, &t. to profecute the faid John Wicliffe: And fince in fuch a Profecution they

would need the Favour and Affiliance of his Highness, he therefore earneftly prays him that for the Reverence he bore to Goo, to the Faith,

and to the Apostolick See, he would grant them At

his Favour and Protection.

At the same time a Bull of the very same Date with the former was dispatched to the University of Oxford, and fent by a particular Messenger one Edmund Stafford: In which the Pope tells them that ' he is obliged to admire and lament that thro' a fort of Sloth and Laziness they permit Tares to fpring up among the pure Wheat of the glorious Field of their University, and, which is more pernicious, even to grow ripe, without applying any Care to † root them out : That he was the more fenfibly tormented, for that the Increase of these Tares was perceived at Rome before it was taken any Notice of in England, where yet the Remedy ought to be applied : That he had been informed that John de Wicliffe, &c. had broken out into that detestable Madness, as even in the Kingdom of England, glorious for its Power and Wealth, but more glorious for its illustrious Faith and Piety, &c. to dogmatize and preach publickly some Propositions that are erroneons and falle, and favouring of hæretical Pravity and which also tend to subvert the State of the whole Church, and even the Civil Government : He therefore strictly commands the University in virtue of their Obedience to the holy See, and under the Penalty of being deprived of all Graces, Indulgences and Priviledges granted to them and the University by the faid See, That for the future they fuffer none to teach any of the faid Conclusions: And that they take or cause to be taken by his [the Pope's] Authority, the faid John Wicliffe, and deliver him up in fafe Custody to the Arch-Bishop of Camerbury and Bishop of London, or either of them, and that they should

⁺ The Pope seems to have forgot our B. Saviour's Advice Matt. xiii. 28, 29, The Servants said unto him, Wilt thru then that we go and gather them [the Tares] up? But he said Nay: Lest while ye gather up the Tares, ye root up also the Wheat with them, Let hoth grow together until the Harvest. take

take the same Course with those that opposed the Execution of this Bull, or who were defiled

with these Errors.'

Walfingbam p. 205, 209.

This Bull, it feems, was far enough from being Hist. Angli. any way acceptable to the University. When they first heard of the Reason of the coming of the Pope's Nuntio who brought this Bull to them a few Days before Christmas, the Heads continued for some time uncertain whether they should receive the Bull with Honour, or wholly reject it with Difgrace. And accordingly when they had received it, the Commands contained in it were obeyed very coldly, and with very little Devotion.

Before these Bulls reached England, which they feem not to have done till November this Year

+ He died 1377, King + Edward was dead; however, the Arch-Bishop and Bishop of London proceeded to June 21. execute the Pope's Bulls; and not being able to 1377get Dr. Wicliffe delivered up to them by the Univerfity of Oxford who plainly favoured and pro-

Coll. No. 14 tected him, they issued out their Mandate to the Chancellor of the University of Oxford, and Diocesse of Lincoln in which Wieliffe was beneficed.

Le Neve's who at this time was Adam de Toneworth, or his Fasti. p. 441. Deputy; in which they recited the Tenor of the Pope's Bull mentioned before, of which they fent him a Copy, and 'enjoined him in all Things to execute it diligently and faithfully. They likewife commanded him to call to his Affiftance fuch Divines as were skilful and orthodox to inform himself privately of the afferting the Conclusions sent to them by the Pope, of which they gave him a Copy, and to certify to them in their Letters sealed with the University Seal, what they found and thought of them. Moreover, they commanded him to cite or cause to be cited peremptorily John Wicliffe to appear personally before them in the Church of St. Paul's, London, the thirtieth Court-Day after the Date of this Citation, which was Thursday the 19th of February. Before

Before this Day came, K. Richard II's first Cotton's Parliament met at Westminster on the 13th of Abri. p. 154. October. Here it was debated, 'whether the perco. Bodl. 'Kingdom of England on an imminent Necessity No. 163.

of its own Defence, may lawfully detain the Treasure of the Kingdom, that it be not carried out of the Land, altho' the Lord Pope requires its being carried out on the pain of Censures, and by vertue of the Obedience due to him.

The Resolution of this Doubt was referr'd by the Fox's AAs King and Parliament to Dr. Wicliffe, who answered and Monuthat it was lawful, and undertook to prove it so by p. 584.

the Principles of the Law of CHRIST.

In this Parliament many Petitions were made Cotton's A. by the Commons to the King in relation to the bridgment p. Pope's Collector, the Farmers of Aliens Benefices, 160, 162, Oc. by which they fay this Kingdom was every Year drain'd of its Treasure. They therefore pray the King, that 'the Pope's Collector be willed to gather no longer the first Fruits of Benefices within this Realm, his doing so being a very Novel-' ty, and that no other Person do any longer pay them: That no Man do procure any Benefice by Provision from Rome, upon pain to be put out of the King's Protection; That no English-Man ' do take to farm of any Alien, any ecclefiastical Benefice or Prebend on the like Pain: On which 'Occasion they observe, that the French alone had 6000 Pounds Yearly of fuch Livings in England: They further pray Remedy against the Pope's Refervations to Dignities elective, the ' fame being done against the Treaty of the Pope taken with K. Edward III; and that all Aliens, as well religious as others, do by Candlemass next avoid the Realm, and that all their Lands and Goods during the War, may be employed thereto for divers Causes declared in their Bill.'

Dr. Wieliffe, as is very probable, having Notice given him by the Heads of the University of his Danger, and the Tenor of the Pope's Bull, thought himself himself obliged to provide for his own Safety, and accordingly put himself under the Protection of Jahn Duke of Lancaster, to whom he had been long known, and who had conceived a very good Opinion of him for his Learning and Integrity. With him he seems to have been, when he was cited

Fix's Acts, to appear before the Pope's Delegates. It has been &c. Vol. I. faid that the Duke being apprehensive that Dr. p. 558. c. 1. Wielife being single and alone would be discoura-

ged by the Greatness of the Appearance at St. Paul's, ordered a Bachellour of Divinity of every one of the Four Orders of Friers to be joined with him for his Affistance : But this feems very improbable, Dr. Wicliffe, by his detecting their Frauds, Superstitions, and Wickednesses, having made them all his Enemies. And it is not therefore very likely that any of the Friers would be engaged in the Defence of a Man whom they would have been glad to have feen ruined. However this be, It is certain that the Duke himself, together with the Lord Henry Piercy, Earl Marshal, accompanied Dr. Wicliffe to St. Paul's on the Day fix'd for his Appearance. There being a vast Concourse of People about the Church, Dr. Wieliffe could not get through the Croud to the Place where the Court fat. Upon which the Earl Marshal going first made Use of his Authority to disperse the People and make way for him. But notwithstanding, fuch was the Greatness of the Throng, that it was not without great Difficulty that the two Lords and Dr. Wieliffe could pass thro' it; and this therefore making some Stir, Bishop † Courtney not being well pleased to see Dr. Wichsfe so honourably attended

⁺ Arch-Bishop Sudbury seems not to have been so great a Zealot in behalf of the papal Power and Superstitions at this Bishop. The Monkish Writer of his Life tells us that this Arch-Bishop going to Canterbury, overtook some going thither in Pilgrimage to Thomas a Becket's Shrine, and told them that the plenary

tended told the Earl Marhal that the had known beforehand what Maistries he would have kept in the Church, he would have stop'd him out from coming there. The Duke of Laneafter refenting fuch threatning Language, fince they had made no more Stir than was necessary to get through the Croud, answered the Bishop, That he would keep such Maistry there tho' he faid nay.' At last after much struggling they came to Our Ladies Chappel, where the Arch-Bishop and Bishop of London were fitting, together with fome other Bishops, and some Dukes and Barons, who were there to hear the Tryal. Dr. Wieliffe, according to Custom, stood before the Commissioners as one cited to appear there to hear what Things they had to lay to his Charge But the Earl Marshal out of Tenderness for Dr. Wicliffe, and having but little Regard to a Court which owed all its Authority to a Foreign Power, bid him sit down, telling him 'he had many Things to answer to, and therefore had need of a fost Seat' to rest him upon during so tedious an Attendance. The Bishop of Lendon hearing that, answered, 'he should not sit there; for, fays be, it is neither according to Law or Reason, that he who was cited here to answere before his Ordinary [the Lord Pope] ' should fit downe during the time of his Answer.' On which many angry Words passed between the Bishop and the Earl Marshal. The Duke of Lancafter took the Earl Marshal's Part, and told the Bishop that 'the Earl Marshal's Motion was but teafonable, and that as for him who was grown fo proud and arrogant, he would bring down the

plenary Indulgence they expelled at Canterbury was of no Use nor Value. On which a Kentish Knight in the Company being very angry at the Arch-Bishop's being so very injurious to the glorious Martyr, told him he should for this Crime of his die an unnatural Death, as he did, being beheaded in the Insurrection of the Boors. Anglia sacra. Vol. I. p. 49, 50.

Pride

Pride not only of him, but of all the Prelacy of England.' And to one who fat by him he faid' foftly, that 'rather than take what the Bishop said at his Hands, he would pluck him by the Hair of his Head out of the Church.' These last Words were not, it feems, whispered so closely but that some of the Standers by overheard them. who being enraged to fee the Bishop thus roughly treated in his own Cathedral, declared aloud, they would rather lose their Lives than suffer the Bishop to be thus threatned and contemptuously This occasioned the Assembly to grow very tumultuous and disorderly, so that the Court was forced to break up without doing any thing.

A. D. 1378, certain.

Anglize p. 205.

In † June following the Delegates fat again for + this is un the Execution of their Commission, in the Arch-Bishop's Chappel at Lambith, where, its said, Dr. Wicliffe appeared agen, being, I suppose, a second bam, Histo-time cited : But that not only the London Citizens, but the Mob presumed to force themselves into the Chappel, and to speak in Dr. Wicliffe's behalf, to the great Terror of the Delegates: And that the Queen Mother sent Sir Lewis Clifford to them, to forbid them to proceed to any definitive Sentence against him. With which Message the Delegates are faid to have been very much confounded, 'At the Wind of a Reed shaken, says the Historian, their Speech became as fost as Oil, to the publick Loss of their own Dignity and the Damage of the whole Church. They were struck with fuch a Dread that you would think them to be as a Man that heareth not, and in whose Mouth are no Reproofs.'

> At this fecond Meeting of the Pope's Delegates Dr. Wieliffe is said to have delivered a * Paper in . which he explained the several Conclusions with

^{*} Bale calls this Paper An Address to the King's Parliament, as if it was offered to the Parliament that fat Apr. 25 this Tear, by way of Appeal to them, from the Delegates.

which he was charged; but that it was no way fatisfactory to the Delegates, who therefore commanded him no more to repeat fuch Propositions. either in the Schools or in his Sermons, on account of their giving Offence to the Laity. The Paper is to the Purpole following.

First of all, I publickly protest, as I have often Walfingham done at other times, that I will and purpose Hist. Anglia, from the Bottom of my Heart, by the Grace of 208, 207,

God, to be a fincere Christian, and as long as I have Breath, to profess and defend the Law of

CHRIST fo far as I am able. And if thro' Igonorance or any other Cause, I shall fail herein, I ask Pardon of God, and do now from hence-

forth revoke and retract it, humbly submitting my felf to the Correction of holy Mother Church.

And as for the Opinion of Children or weak People concerning the Faith which I have taught

in the Schools and elfewhere, and which by those who are more than Children has been conveyed

beyond Sea, even to the Court of Rome, that

'Christians may not be scandalized on my Account, I am willing to fet down my Sense in

Writing, fince I am prosecuted for the same.

Which Opinion I am willing to defend even un-' to Death, as I believe all Christians ought to do,

and especially the Pope of Rome; and the rest of the Priests of the Church. I understand the

' Conclusions according to the Sense of Scripture and the holy Doctors, and the manner of speak-

ing used by them; which Sense I am ready to

explain, and if it be proved that the Conclusions are contrary to the Faith, I am willing very

readily to retract them.

" The First Conclusion is, That all Mankind before CHRIST'S coming have not Power simply or absolutely to ordain that Peter and all his Succesfors sould rule over the World politically for ever. And it is plain that it is not in the Power of Men to hinder the coming of CHRIST to the

I.

last sudgment which we are bound to believe according to that Article of the Creed, from thence he shall come to judge the Living and the Dead. For after that, according to the Faith delivered in Scripture, all human Politie will be at an End. But I understand that political Dominion, or civil fecular Government, dos pertain to the Laity, who are actually living, whilft they are absent from the Lord: For of fuch a political Dominion do the Philosophers speak. And altho' it be stiled periodical, and sometimes perpetual, for for ever; yet because in the Holy Scripture, in the Use of the Church, and in the Writings of the Philosophers, perpetnum is plainly used commonly in the same Sense as eternal; I afterwards suppose that Term to be used or taken in that more famous Signification; for thus the Church fings, Glory be to Gop the Father, and to his only Son with the Holy Spirit the Comforter, both now and for ever [in perpensum.] And then the Conclusion immediately follows on the Principles of Faith; fince it is not in the Power of Men to appoint the Pilgrimage of the Church to be without End.

II.

Man for himself and his Heirs for ever; in perpetuum. By Civil Dominion I mean the same that I meant above by political Dominion, and by perpetual or for ever the same that I did before, as the Scripture understands the perpetual or ever-sasting Habitations in the State of Blessedness. I said therefore First, that G o d of his ordinary Power, cannot give Man Civil Dominion for ever. I said Secondly, that it seems probable that G o d of his absolute Power cannot give Man such a Dominion, in perpetuam, for ever; because he cannot, as it seems, alway imprison his Spouse on the Way, nor always defer the ultimate Completion of her Happiness.

Givil Inheritance for ever are impossible. This is an incident Truth. For we ought not to † reck-† catbolicare.

on as Catholick all the Charters that are held by an unjust Occupier. But if this be confirmed by the Faith of the Church, there would be an Opportunity given for Charity, and a Liberty to trust in Temporalties, and to petition for them. For as every Truth is necessary, so every Falshood is possible on Supposition, as is plain by the Testimony of Scripture, and of the holy Doctors who speak of the Necessary of Things suture.

IV. * Every one being or existing in Grace justifying finally, has not only a Right unto, but in Fact
bath all the Things of G o D. Or, has not only a
Right unto the Thing, but for his Time has by Right
a Power over all the good Things of GoD. This is
plain from Scripture, Matt. xxiv. because the
Truth promises this to those Citizens who enter
into his Joy; verily I fay unto you, that he shall
make him Ruler over all his Goods. For the Right
of the Communion of Saints in their own Country is founded objectively on the Universality
of the good Things of GoD.

V. A Man can give Dominion to his natural or adopted Son, whether that Dominion be temporal or eternal, ministerially only. This is plain from hence; that every Man ought to acknowledge himself in all his Works, an humble Minister of God, as is evident from Scripture, Let a Man so account of us as of the Ministers of Christ. Nay Christ himself so ministered and taught his principal Apostles so to minister. But in their own Country the Saints will give to their Brethren the Dominion of Goods, as is plain from their acting in the Body, or their Disposal of in-

V.

feriour

^{*} Augustinus que dicit euusta esse Justorum, aperte resert ad illud tempus, ubi Hæreditas erit æternitatis, interim humano jure vivendum est, quod esse dicit in potestate Regum. Hoe Jus, & hane potestatem qui violant, Augustinum non habent auctorem — Rivetiani Apologetici discussio. p. 247.

feriour good Things by Nature, according to that of Luke vi. Good Measure, pressed down and shaken together, and running over shall Men give in-

to your Bosom.

VI.

VI. If GOD is, temporal Lords may lawfully and meritoriously take away the Goods of Fortune from a delinquent Church. That Conclusion is correlative with the first Article of the Creed, 1 believe in GOD the Father ALMIGHTY. I understand the Word may as the Scriptures do, which grant that God may of Stones raife up Children unto Abraham; for otherwise all Christian Princes should be Hereticks. For the first Conclusion the Argument is thus formed. If God is, He is Almighty; and if fo, He may prescribe to temporal Lords to take away the Goods of Fortune from a delinquent Church; and if he does thus prescribe to them, they may lawfully so take them away. Ergo. From whence, in vertue of that Principle, have Christian Princes put in Practice that Opinion. But Goo forbid that from thence it should be believed that it was my meaning that fecular Lords may lawfully take them away when and howfoever they please, or by their bare Authority: But that they may only do it by the Authority of the Church in " Cases and Form limited by Law.

N. B. The next Article in the Pope's Schedule is here omitted, and N°. 8. follows, which is here numbred the VIIth.

VII. We know that it is not possible that the Vicar of Christ merely by his Bulls, or by them together with his own Will and Consent, and that of
his College of Cardinals can qualify or disable any
Man. This is plain from the Catholick Faith.
Since it behoves our Lord in every vicarious
Operation to maintain the Primacy. Therefore,
as in every qualifying of a Subject, it is first required that the Subject to be qualified be meet

and worthy; so in every Disqualification there is first required a Deserving from some Demerit of the Person disqualified, and by Consequence, fuch a Qualifying or Disqualifying is not made purely by the Ministry of the Vicar of CHRIST, but from above, from elsewhere, or from some other.

VIII. It is not possible that a Man should be excommunicated to his Damage, unless he be excommunicated first and principally by himself. This is plain; fince fuch an Excommunication must be originally founded on the Sin of the Party damaged. From whence Augustine in his 21 Sermon on ' the Words of the Lord; Do thou, fays he, not misuse thy self, and Man shall not get the better of thee. And to this Day the Faith of the Church fings, No Adverfity shall do us any Hurt, if Iniquity dos not prevail. Notwithstanding, all Excommunication is to be dreaded on many Accounts, even altho' the Excommunication of the Church be, to the humble Excommunicate, not damnable but wholesome.

" * IX. No body ought, except in the Cause of GOD, to excommunicate, suspend, or interdict any one, or to proceed according to any Ecclefiastical Censure by way of Revenge. This appears from hence; that every just Cause is the Cause of "God, to which chiefly Respect ought to be ' had. Nay a Love for the Excommunicate ought' to exceed a Zeal or Defire of Revenge, and an Affection for any temporal Things. Since otherwise even he that excommunicates injures himself. To this Ninth Conclusion we add, That it is agreeable to it, that a Prelate should excommunicate in humane Gauses, but princiapally on this Account because an Injury is done to his God. 13. q. c. inter querelas.

VIII.

IX,

^{*} This Conclusion is otherwise expressed in the Pope's Schedule.

X. X. Curfing or Excommunication dos not bind fi-" nally, only so far as it is used against an Adversary of the Law of CHRIST. This is plain, fince it is God that binds absolutely every one that is bound, who cannot excommunicate unless it be for a Transgression of or Prevaricating with his own Law. To this Tenth Conclusion we add, That it is confonant to it, that the ecclefiaffical Censure be used against an Adversary of a Member of the Church, notwithstanding it dos not

bind absolutely, but secondarity.

' XI. There is no Power granted or exemplified by CHRIST to his Disciples, to excommunicate a Sub-* pracipue. ' ject [* chiefly] for denying any Temporalties, but on the contrary. This is plain from the Faith taught in Scripture, according to which we believe that Go D is to be loved above all Things, and our Neighbour and Enemie more than all the Temporalties of this World necessarily; and because the Law of Gop is not contradic-

tory to it felf.

' XII. The Disciples of CHRIST have no Power to exact by Civil Compulsion Temporalities by Cenfurer; as is plain from Scripture, Luke xxii. where CHRIST forbad his Apostles to reign civilly, or to exercise any temporal Dominion. The Kings of the Gentiles, fays he, exercise Lordsbip over them, but ye fhall not be fo. And in that Sense it is expounded by St. Bernard, St. Chryfoftome, and other Saints. We add to this Twelfth Conclusion, ' that, notwithstanding, Temporalties may be ex-' acted by ecclefialtical Censures accessorie in vindication of his GoD.

'XIII. It is not possible by the absolute Power of GOD, that if the Pope or any other Christian shall pretend that be binds or loses at any Rate, therefore be doth actually bind or lose. The Opposite of this would destroy the whole Catholick Faith. Since it imports no less than Blasphemy to suppose any one to usurp such an absolute Power of the

XI.

XII.

XIII.

the Lord's: I add to this Thirteenth Conclusion, That I do not intend by that Conclusion to derogate from the Power of the Pope, or of any other Prelate of the Church, but do allow that they may, in vertue of the Head, bind and lose. But I understand the denied Conditional as impossible in this Sense; That it cannot be that the Pope or any other Prelate dos pretend that he binds or loses at any Rate, [or just as he lists] unless he does in Fast so bind and lose, and then he cannot be peccable, or guilty of any Fault.

Christian Priest bind or lose, when he simply obeys the Law of CHRIST: Because it is not lawful for him to bind or lose but in vertue of that Law, and by Consequence, not unless it be in

Conformity to it.

" XV. This ought to be believed as Catholick, that every Priest rightly ordained [according to the Law of Grace] bath a Power according to which he may minister all the Sacraments secundum speciem, and by Consequence may absolve, him who has confessed to him and is contrite, from any Sin. This is plain from hence, that the prieftly Power is not " more or less sufficient in its Essence: Notwithstanding, the Powers of inferiour Priests are now reasonably restrained, and at other Times, as in the last Article of Necessity, are relaxed. to this Fifteenth Conclusion, that, according to the Doctors, every Prelate has a twofold Power, viz. a Power of Order, and a Power of Jurisdiction or Government; and that it is as to this ' last that they are Prelates, as being of a superiour Majesty and Government.

* XVI. It is lawful for Kings, in Cases limited by Low, to take away the Temporalties from XIV.

XV.

XVL

^{**} Thefe Two Conclusions are otherwise expressed in the Pope's Schedule.

church-men who habitually abuse them. This is plain from hence, that temporal Lords ought to depend more on spiritual Alms which bring forth greater Plenty of Fruit, than on Alms for the Necessities of the Body: That it may happen to be a Work of spiritual Alms to correct such Clergy-men as damage themselves both in Soul and Body, by witholding from them the Temporalties. The Case the Law puts is this; When the spiritual Head or President sails in punishing them, or that the Faith of the Clerk is to be corrected, as appears 16. q. 7. siliis.

XVII.

* XVII. If the Pope or temporal Lords, or any others shall have endowed the Church with Temporalties, it is lawful for them to take them away in certain Cases, viz. when the doing so is by way of Medicine to cure or prevent Sins, and that notwithstanding Excommunication or any other Church Cenfure: Since these Donations were not given but with a Condition implied. This is plain from hence, that nothing ought to hinder a Man from doing the principal Works of Charity necessarily; and that in every humane Action the Condition of the Divine good Pleasure is necessary to be understood, as in the Civil Law, Collationes decorandi, c. 5. in fine collationis 10. We add to this Seventeenth Article; God forbid that by these Words Occasion should be given to the temporal Lords to take away the Goods of Fortune to the Detriment of the Church.

XVIII.

** XVIII. An Ecclefiastick, even the Pope of Rome himself may, on some Accounts, be corrected by their Subjects, and for the Benefit of the Church, be impleaded by both Clergy and Laity. This is plain from hence, that the Pope himself is capable of

^{*} These Two Conclusions are otherwise expressed in the Pope's Schedule.

finning, except the Sin against the Holy Ghost, as is supposed, saving the Sanctity, Humility, and Reverence due to fo worthy a Father. And fince he is our peccable Brother, or liable to Sin as well as we, he is subject to the Law of brotherly Reproof. And when therefore it is plain that the whole College of Cardinals are remiss in correcting him for the necessary Welfare of the Church, it is evident that the rest of the Body of the Church, which, as it may chance, may chiefly be made up of the Laity, may medicinally reprove him, and implead him, and reduce ' him to live a better Life. This possible Case is handled dift. 40. si papa fuerit a side devius. For as fo great a Lapfe ought not to be supposed in the Lord Pope without manifest Evidence; so it ought not to be supposed possible that when he does fall, he should be guilty of so great Obstinacy, as not humbly to accept a Cure from his Superiour with respect to GoD. Wherefore many Chronicles attest the Facts of that Conclusion. God forbid that Truth should be condemned by the Church of CHRIST, because it founds ill in the Ears of Sinners and ignorant Persons. Because then the whole Faith of the Scripture would be liable to be condemned.'

Pope Gregory XI. died Mar. 27. this Year, A. D. 1378. which was a great Advantage to Dr. Wicliffe: For by his Death an End was put to the Commission of the Delegates before whom he appeared no more. Walfingham therefore tells us that the Hist. Angl. Pope's 'Decease did not a little grieve the Faith-P. 205. ful, as on the other hand, the False in the Faith 'John Wicliffe and his Followers were encouraged by it.' It seems therefore to be a Mistake, if Dr. Wicliffe did at all appear before the Delegates

at Lambith, to place his doing so, so late as in June this Year almost three Months after Pope

Gregory's Death.

On the Pope's Decease the Cardinals could not agree in electing a Successor. One Party chose one Bartholomew Arch-Bishop of Barri in Naples, who was elected April 8th this Year, and took on him the Name of Urban VI. The other Party, which chiefly confifted of French Cardinals, and who defired a French-man to be Pope, chose one Robert a Cardinal, who took the Name of Clement VII. This was still a further Advantage to Dr. Wichffe, fince it was some time the latter Abridgment. End of the next Year before Urban was declared, and acknowledged by the Kingdom to be true and lawful Pope. On this Occasion, the Schism that was made by this double Election or Choice of two Popes, Dr. Wicliffe wrote a Tract Of the Schism of the Roman Pontiffs, and soon after published his Book Of the Truth of the Scripture: In which he contended for the translating of the Dr. James's Scriptures into Englifb, and affirmed that GoD's Apologie for Will is plainly revealed in two Testaments; Jobnivicliffe, that CHRIT'S Law sufficeth by it self to rule CHRIST'S Church; that a Christian Man well onderstanding it, may thence gather sufficient Knowledge during his Pilgrimage here upon Earth; that whereas all Truth is contained in holy Scripture, whatever Disputation is not originally thence

However it feems that the Haraffing and Fa-Bale, p. 469, tique which Dr. Wicliffe met with this Year by attending the Pope's Delegates, occasioned his having a dangerous fit of Siekness that brought him almost to the Point of Death. This seems to have happened foon after his Return to Oxford the Be-

to be deduced is accounted profane.

A. D. 1379. ginning of next Year. The Friers Mendicant hearing of it, they immediately instructed Spokesmen to be fent to him in their behalf, viz. four folemn Doctors whom they called Regents, every Order his Doctor. And that the Message might be the more folemn, they joined with them four Senators of the City, whom they call Aldermen of the Wards.

Cotton's p. 180.

Uc.

Wards. They, when they came to him, found him lying in his Bed, and first of all wished him Health, and a Recovery from his Diftemper. After some time, they took Notice to him of the many and great Injuries which he had done to them [the begging Friers] by his Sermons and Writings, and exhorted him that now he was at the Point of Death, he would, as a true Penitent, bewail and revoke in their Presence, whatever Things he had faid to their Disparagement. But Dr. Wieliffe immediately recovering Strength called his Servants to him, and ordered them to raise him a little on his Pillows. Which when they had done, he faid with a loud Voice, I shall not die but live, and declare the evil Deeds of the Friers. On which the Doctors, &c. departed from him in Confusion, and Dr. Wicliffe afterwards recovered.

But the Dr. Wieliffe did now thus escape without any formal Sentence of Condemnation being passed upon him; his Adversaries were yet not wanting to take all possible Advantages against him, as will be shewn in the following Chapters.



CHAP. V.

Dr. Wiclisse preaches and writes against the Pride, and Tyranny of the Pope, and the Corruptions of the Romish Clergy. He and others undertake translating the Holy Scriptures into English, it having never been done before.

A. D. 1380. D. R. Wicliffe in his Lectures, Sermons, and Writings laid hold on all Occasions to expose the Romish Court, and lay open the Vices of the MS. in C.C. Clergy both Religious and Secular. This appears Coll Cambr. very plainly by those Sermons of his on the ComK. 15. 4°. mune Sanctorum, and the particular Festivals which are yet extant: And by his many other Tracts, which seem to have been written by him about this Time.

But what seems to have given as great a Provocation as any thing, was his and others undertaking to translate the Holy Scriptures into English. This, it feems, was what had never been done before. So I understand the Author of the Prologue. who, as is commonly believed, was Dr. Wicliffe. He thus apologizes for his Undertaking. Lord God, faith he, lithin at the Bigynping of faith to many Men translatiben into Latyne, and to greate Profite of Latyne-men ; lete one Cimple Creature of Gon translate into Englishe for 1920: fite of Englishe-men. for if worldly Clarkis loken well here Theonicles and Bokis, they Mullen fond that Bede translated the Boble and er: powned much in Saxone that was Englishe either comone Langage of this Londe in his Tyme. And not only Bede but also King Alvred that founded Oxenford transaced in his last Daves, the Bigin:

ning of the Platter into Saxon, and wold mote, if he had lived longer. Allo French-men, Bemers and Britons han the Bible and other Bokis of Debotion and of Expolition translated in * here Mo: ther Language Whye Gulben not Englishe-men, have the came in their Mother Language? 3 cannot wit. Do, but for fallnels and Deglegence of Clerkis, † either foz our People is not worthy to have so great Grace and Gift of God in * Pepne of here old Spnnes.

* their.

+ or. * Punishment.

The same is plainly intimated by Hen. de Knygh-De eventis ton, who thus declaims against Dr. Wicliffe's Anglia apud CHRIST, Says be, Coll. 2644. Translation of the Bible. committed the GOSPEL to the CLERGY,

and Doctors of the Church, that they might minister it to the Laity, and weaker Persons, according to the Exigency of Times, and Persons Wants; but this Master John Wieliffe translated it out of Latin into English, and by that means laid it more open to the Laity, and to Women who could read, than it used to be to the most ' learned of the Clergy, and those of them who ' had the best Understanding: And so the Gospel Pearl is cast abroad and troden under Foot of Swine, and that which used to be precious to both Clergy and Laity is made, as it were, the common [est of both; and the Jewel of the Church is turned into the Sport of the Laity, and what was before the chief Talent of the Clergy and Doctors of the Church, is made for

ever common to the Laity.' Dr. Wicliffe accordingly affures us that the Cler- Wickette. gy then faid, it is herely to speake of the holp Scripture in English, and to they woulde condempne the Holy Gotte that gabe it in Tongues to the Apostles of Christe, as it is written to speake the Mozde of God in all Languages | Husbandthat were ozdayned of God under heaven, as it is man's Prayer mavtten. Il So agen he complains; Thilk that habe plaint. the Key of Conning have y lockt the Truth of Ms.

the teaching under many littleves, and e hid it fue the Children. All this feems to make it pretty plain, that it is a Mistake of Lyndwood and some others to affirm, that before Dr. Wieliss's Time there were old Translations of the Bible into

Englifb.

Dr. Wieliffe, in the Prologue which he made to this Translation, sets himself to answer the Objections made to his translating the Bible into Exglifb, by some that, as he expresses it, semen wife and These are all against the Bible's being boly. translated into English by any body. It was pretended that Men should not now attempt to translate the Bible into English, because they were not holy, nor learned enough for fuch an Undertaking: That the four great Doctors of the Latin Church durst never to do it. To which Dr. Wichiffe replied, That 'tho' the first of these Objections feem'd colourable, it had no good Ground, nor Reason, nor Charity: That it was more agenst St. Ferome, and the first LXX Translators, and holy Church, than agenst him and his Friends who had now translated the Bible into English, fince St. Jerome was not so holy as the Apostles and Evangelists, whose Bookes he translated into Latine, nor were the LXX fo holy as Mofes and the Prophets: And Holy Church approved not only the true Translation of meane Christen Men, stedfast in Christian Faith; but also of open Hereticks.' And therefore he concludes that ' much more the Church of England should approve the true and holy Translation of simple " Men, that would for no Good in Earth, by their Witting and Power, put away the least Truth, vea the least Letter or Tittle of Holy Writ that beareth Substance or Charge.'

As to the other Objection, he stiles it a very ignorant one, and not deserving an Answer; for that these Doctors of the Latin Church were not Englishmen, nor did they live among Englishmen,

nor understand the English Language; but that they had the Bible in their Mother Tongue, or

the Language of their own People.

But all that Dr. Wicliffe could say in Justification of his translating the Holy Scriptures into Eaglish, would not put a Stop to the Clamours which were raised against him on this Occasion. His Person was had in the utmost Hatred and Disesteem by the Clergy of that Time on account of his reproving their Ignorance, and Departing from their Calling; and they reckoned this his making the Holy Scriptures common to the Laity, was an Invasion of their Rights and Powers; a Making them useless, and taking from them their chief Talent. They had nothing now to do, it seems, but to throw up their Orders, since the Church had no need of them. Against these and such like Reproaches Dr. Wiclisse thus defended himself. See Speculum seems and some seed of them. Against these and such like Reproaches Dr. Wiclisse thus defended himself. See Speculum seems some seed of them. Against these seems show the cularium Dornald seems show the Truth of the Faith shipes the cularium Dornald seems show the Truth of the Faith shipes the cularium Dornald seems show the Truth of the Faith shipes the cularium Dornald seems show the Truth of the Faith shipes the cularium Dornald seems show the Truth of the Faith shipes the cularium Dornald seems show the Truth of the Faith shipes the cularium Dornald seems show the Truth of the Faith shipes the cularium Dornald seems shipes the cularium Dornald seems show the Truth of the Faith shipes the cularium Dornald seems shipes the cularium seems shipes the cularium seems shipes shipes the cularium seems shipes shipes

ing, faith be, the Truth of the Faith shines the cularium Do-

the Lords Bishops condemn the faithful or true MS. Opinion in the Ears of secular Lords, out of ' Hatred of the Person who maintains it; that the Truth may be known more plainly and dif-' fusively, true Men are under a Necessity of declaring the Opinion which they hold not only ' in the Latin, but in the vulgar Tongue. It has been faid in a former Looking-Glass for Secular Lords written in the vulgar Tongue, that they ought wholly to regulate themselves conformably to the Law of CHRIST. Nor are those Hereticks to be heard who fancy that Seculars ought not to know the Law of God, but that it is fufficient for them to know what the Priests and Prelates tell them by Word of Mouth. For the Scripture is the Faith of the Church, and the more it is known in an orthodox Sense, the better. Therefore as fecular Men ought to know the Faith, fo it is to be taught them in whatfoever Language

is best known to them. Besides, since the Truth

of the Faith is clearer and more exact in the Scripture than the Priests know how to express it; (seeing, if one may say so, there are many Prelates who are too ignorant of the Scripture;) and others conceal Points of Scripture, such, to wit, as declare for the Humility and Poverty of the Clergy; and that there are many such Defects in the verbal Instructions of Priests: It feems useful that the Faithful should themselves fearch out or discover the Sense of the Faith, by having the Scriptures in a Language which they know and understand. Besides, according to the Faith taught by the Apostle, Heb. xi. the Saints by Faith overcame Kingdoms, and chiefly by the Motive of Faith hastned to their own Country. Why therefore ought not the Fountain of Faith to be made known to the People by Means by which a Man may know it more clearly? He therefore who hinders this, or murmurs against it, dos his Endeavour that the People should continue in a damnable and unbelieving State. The Laws therefore which the Prelates make are not to be received as Matters of Faith: Nor are we to believe their Words or Discourses, any further or otherwise than they are founded on the Scripture. Since according to the constant Doctrine of Augustine the Scripture is all the Truth: Therefore this Translation of the Scripture would do this Good, that it would render Priefts and Prelates unsuspected as to the Words of it which they explain. Further, Prelates, as the Pope and Friers, and other Means may be defective. Accordingly CHRIST and his Apostles converted the most Part of the World by the making known to them the Scripture in a Language which was familiar to the People; for, for this Purpose did the Holy Spirit give them the Knowledge of all Tongues. Why therefore ought not the modern Disciples of CHRIST, to collect Fragments

Doctrina christiana lib. 2. in fine Ep. ad Volusia-

from the same Loaf, and, as they did, clearly and plainly to open the Scriptures to the People that they may know them ? For this is no Fiction, unless it be of one who is an Unbeliever, and is defirous to refift the Holy Spirit. The Faith of CHRIST is therefore to be explained to the People in a twofold Language, the Knowledge of which is given by the Holy Spirit. Befides, fince, according to the Faith which the Apostle teaches, all Christians muft stand before 2 Cor. v. the Judgment-Seat of CHRIST, and be answerable to him for all the Goods with which he has entrusted them; it is necessary that all the Faithful should know these Goods and the Use of them, that their Answer may then be open. For an Answer by a Prelate or Attorney will not then avail, but every one must then answer in his own Person. Since therefore G o p has given to both Clergy and Laity the Knowledge of the Faith, to this End, that they may teach it the more plainly, and may faithfully work by it; it is plain that Go p, in the Day of Judgment, will require a true Account of the Use of these Goods, how they have been faithfully put out to Ufury.

In this Manner did Dr. Wicliffe plead the Right of the People to read the Scriptures, and defend his Translation of them that they might enjoy this Right. And this was the more necessary at this time, when it feems to have been the prevailing Opinion, that the Scripture was not to be read by every one at his Pleasure in any Language. Thus de scripturis one William Butler, a Franciscan Friar in a Deter- & facris vermination which he published, about twenty Years after, against this Translation of the Bible by Dr. Wicliffe, afferts That ' The Prelates ought not to fuffer, that every one at his Pleasure should read the Scripture translated into Latine; because, as is plain from Experience, this has been many Ways the Occasion of falling into He-

Cl. Ufferii

refies

resies and Errors. It is not therefore political,

fays he, that any one, wheresoever and whensoever
he will, should give himself to the servent Study

Frologe, c.13. of the Scriptures. And Dr. Wiclisse tells us that
in his Time it was ordered in the University of
Oxford, that Priests and Curates were not to read
the Scriptures till they were 9 or 10 Years standing
there. Nay some Writers had then the Folly and
Madness, in Opposition I suppose to Dr. Wiclisse,
Walden. to affirm that The Decrees of Bishops in the

doc. tri. To. Church are of greater Authority, Weight, and I. lib. 2. c. 21. Dignity, than is the Authority of the Scrip-Prologe. c. 1. tures. For Dr. Wichiffe affirmed, That Chair

* afraid.

ften Wen and Women, olde and roung fhouldert fluby fall in the New-Testament, and that no fimale Man of Whit Moulde be * aferde unmefuras bly to fluor in the Text of Holy Wirit; that Drive and Coverille of Clerks is Cause of their Blondnelle and Berelle, and mibeth them fro bes rie understanding of boly Writ. That the Rem Testament is of ful Autoritie, and open to Une derstanding of simple Wen, as to the Poputs that ben molt nedeful to Salbation; that the Texte of Holy Wirpt ben Mordes of ebers lafting Life, and that he that kepeth Wekenes and Charitie bath the trewe UnderCondynge and Derfection of all holf Write: That it Ceemeth open herely to ley that the Golpel with his Truth and freedom lutileth not to Salbation of Chillen Wen without keppinge of Ceremonies and Statutes of finful Men and unkunninge, that ben made in the Tynte of Sathanas and of Antichille. That men ought to delire only the Truth and Freedom of the holy Golpel, and to accept Man's Lawe and Didinances only in as much as they ben grounded in holp Scripture, either good Reas ton, and common Poofit of Chiften People. That if any Man in Earth, either Angel of Deaven techith us the contrarie of Holie Write, or any thing agent Reason and Charity, we hould

he from him in that as fro the foule fenn of hell, and hold us ftedfally to, Life and Death, the Truth and freedom of the Holy Golpel of Jusus Christ, and take us mekely Wen's Seylings and Lawis, only in as much as they accorden with Holy Micite and good Consciences, and no

further, for Lote neither for Death.

What Method Dr. Wieliffe took in making this Translation he tells us in his Prologue. That he, with several who affisted him, got together all the old Latin Bibles they could, which they diligently collated, and corrected what Errors had crept into them, in order to make one Latine Bible some deal true. Next they collected the Doctors and common Glosses, especially * Lyra, with which they studyed the Text of the Newe, in order to make themselves Masters of the Sense and Meaning of the Text. That he then confulted old Grammarians, and ancient Divines as to the hard Words and Sentences how they might best be understood and translated. Having done this he set about the Translation, which he resolved should not be a literal one, but as clearly as he could to express the Sense and Meaning of the Text. For, says he, it is to know that the best translating out of Latine into English is to translate after the Sentence, and not only after the Wordig. the Sentence be as open (either opener) in Englifte as in Laryne, and go not farre fro the Letter. He abos, that where the Hebru by Witness of lerom of Lyre and other Expolitours dylcordith fro our Latin Bibles, he had fet in the Margent bi manner of a Glole, what the Hebru hath, and how it is underfronden in tome Place: And that he bib this most in the Pfalter, that of all our Bookis vilrozbeth molt fro Hebrew. foz the

^{*} Nicholas Lyra, who finished his Comments on the Bible,

A. D. 1330.

G 2 Church

Church readith not the Pfalter by the laste Trans lation out of Hebru Into Latin, but another Tranflacion of other Wen that habbe miche lelle Kunninge and Polinels than Jerome hab.

He further observes that 25 Bokis of the Dive Prologe, c. 1. Teframent ben Bokig of Feith, and fulli Bokig of Holy Wirit.

v. Genesis.

2. Exodus.

3. Levitici.

4. Numeri.

5. Deuteronomi.

6. Josue.

closeth the Storp of Ruth.

ralipomenon.

14. 39 Efdre that com: chie.

prehendeth Neemy.

15. 35 Hefter.

16. lob. 17. Pfalter.

18, 19, 20, ben the

3 Bokes of Solomon,

21, 22, 23, 24. bent 7. Judicum, that en the four great Prophets.

25. Is a Boke of 12 small Prophets, Ofee, 8, 9, 10, 11, 12, 13. Joel, Amos, Abdie, Joben the 4 Bokes of Kyngs nas, Michee, Nahum, and their Bokes of Pa- Abacuc, Sophonie, Aggei, Zacharie and Mala-

And that all thefe 12 fmall Prophets be 00 Boke, and in this Dider. And that whatever Boke is in the Olde Testament without these 25 aforesaide, that be set among Apocrypha, that is withouten Autozitie of Bilebe. Therefoze as holie Chirch redith Judith and Tobit, and the Bokes of Machabeis, but receibeth not tho amonge Poli Scriptures: So the Chirche readithe thele 2 Bokes Ecclesiastici and Sapience to edifying of the People, not to confirme the Autoritie of techpng of Holy Chirch. And that therefore he tranklated not the 3 ne 4 Boke of Esdree that ben Apocrypha, but only the first and Neemi, that ben rickenned for z Books anentis Grekes and Latines, and bene of Autorite of bolebe.

All the Bokes of the New Testament, that is 4 Gospellers, Marthew, Mark, Luke, and John, 12 Epistles of Poule, 7 small Epistles, the Debes of Apostles, and the Apocalyps, he lays, ben

fulli of Autoziti of Byleve.

But whatever Envy and Opposition Dr. Wicliffe gained by his thus translating the Bible, and defending the Use of private Judgment of Discretion in Matters of Conscience and eternal Salvation, in opposition to the Infallibility of the Church: He met with as much very soon after for his attacking another favourite Doctrine, viz. that of Transubstantiation. But of this more in the next Chapter.



the Man welfinger View and W

CHAP. VI.

Dr. Wiclisse opposes the Popilh Doctrine of Transubstantiation. He is consused by the Chancellor of Oxford, and some of the Doctors of the University. Dr. Wiclisse appeals from this Sentence to the King, &c. Arch-Bishop Sudbury being murdered by the Rebels is succeeded by Arch-Bishop Courtney, who, in a Court held at the preaching Friers, London, condemned several Opinions held by Wiclisse's Followers, which Condemnation he required the Chancellor of Oxford to publish. Dr. Wiclisse is by Vertue of the King's Letters to the Chancellor expelled the University, and retires to Lutterworth.

Dr. Wichife, he still went on in detecting the Errors and Abuses which had crept into the Church. It had been for near 1000 Years after Christ the Catholick Doctrine, and particularly of this Church of England, that, as one of our Saxon Homilies expresses it, Much is betwixt the Body Christ suffered in, and the Body hallowed to Housell—this lattere being only his ghostly Body gathered of many Cornes, without Blood and Bone, without Limb, without Soule, and therefore nothing is to be understood therein bodily, but all is to be ghostly understood.

* The Sacra- c

⁺ This Homily was published by Arch-Bishop Parker, with the Attestation of the Arch-Bishop of York and thirteen Bishops, and imprinted at London by John Day, dwelling over Aldersgate, beneath St. Martins,

In opposition to this it was afferted by Paschasias De corpo-Radbereus, about the Year 830, that Although in re & sanguing the Sacrament there be the Figure of Bread and Domini. c. t. Wine, yet we must believe that, after Consecration, they are nothing elfe but the Body and Blood of CHRIST. And to fay fomething more wonderful, they are plainly no other than the Flesh which was born of Mary, fuffered on the Crofs, and role again from the Grave. He intimated further that who foever will not believe CHRIST'S atural Body in the Sacrament under the Form of Bread, that Man would not have believed CHRIST himself to have been Gop if he had feen him hanging upon the Crofs in the Form of a Servant. It is confessed by the Papists that this Man was ' the first who wrote seriously and copioully on this Subject, the Truth or Reality of de script. Ecthe Body and Blood of the Lord in the Eucha-clef. p. 188. rift.' And the Friers to Support this absurd Notion invented a Fancy altogether as nonfenfical, viz. That "The Accidents or Forms of Bread F. Parsons and Wine do remain by G o n's omnipotent Pow-Review of 10 er without a Subject, after the Words of Conse-publick Discretion, as they did before in the Substance of 34. Bread, — that these Accidents of Bread and Wine may remayne, by the Power of God, in the Sacrament, without their proper Subject. Of this Dr. Wieliffe often complains in his Writings against the Friers. In the Lectures which he read this Summer as A D. 1381. Professor of Divinity, he fet himself to attack this Hist. & Ant. Error, and to maintain the True and Ancient No-Oxon p. 188.

Professor of Divinity, he set himself to attack this Hist. Error, and to maintain the True and Ancient No-Oxor tion of the Lord's Supper. For this End he maintained and published XVI Conclusions, the first of which is, That 'The consecrated Host which we see upon the Altar, is neither Chais T nor any Part of him, but an effectual Sign of him.' On these Conclusions he offered to dispute publickly with any one. But, it is said, he was prohibited by the Religious, who were Doctors in Divinity;

On which Dr. Wichiffe published his Opinion

Of feyned as follows. The Euchariff is the Body of contemplatif CHRIST in the form of Bread. The right Faith of Chaiffen Aben is this, that this moz thipful Sacrament is | Bread and Christ's Bo. by, as lesu Christis berp Gop and berp Man; and this faith is grounded in Christ's own Word in the Golpel of St. Matthew, Mark, Luke, and by St. Paul, and plainly in holp Mit, and by Austin, Jerome, Ambrose and most bolp Saints, and most kunning in holp Weit, and thereto accordeth Refon and Witt at the full. In thele Golpels is the form taught of Christ, that our Lozd Jesu CHRIST, at the Supper took Bread in his Bonds and bleffed and bake it, and gabe it to his Disciples and lepd, Eat ye all of this, This is my Body. And fo of the Chalice, and commanbed them to bon this Sacrament in mind of him. And St. Paul, that hab his Golpel not by Man, but by Revelation of Issy CHRIST, feith thus in his firft Epiffle to the Corinthians, Is not the Bread that we breaken the Communion of our Lord's Body ? And certes he understondeth that it is so after the Speech of holp Wirt. Therefore in the fame Epistle to the Corinthians after the form of Confecration, he clepeth three times this Sacrament Bread. And the Golpel of St. Luke feith that CHRIST's Disciples knowen him in the breaking of the Bread, and this Bread was the Sacrament of the Auter, as St. Auftin writeth. And in Actibus Apostolorum is feid thus; and Christen Men weren dwelling in teching of Apostles, and in communing of breking of Bread, fith St Paul

⁺ In one of the Conclusions, faid to be found in his Book of the Sermon of the Lord on the Mount, No.49. He thus expreffes himfelf, Sieut Chriftus eft similiter Deus & Homo, fie * Et verus Hostia consecrata est similiter Corpus Christi * ad minimum in panis, quia est figura, & verus panis in natura, vel quod idem sonat, est verus Corpus Do- panis vaturaliter & Corpus Christi figuraliter. mini. leith

feith the Bread that we break is communing of CHRIST's Body, ask thele hereticks where this were facred Bread of unfacred, and thep * mo- * mult, ten fap that it mos facred, for elle it were not communing of Christ's Body. Then moten thefe Dereticks needs lepe that this Sacrament is Bread that weibreken. And fith CHRIST map not lie, this Bread is his Body, as he feith in the Golpel. Allo in the Cannon of the Mals after the Confecration me cleven this Sacrament holp Bread of everlalling Life, and Chalice of everlasting health. Also in the Stopp of the fealt of this Bacrament we cles pen it thrice Bread, and fepn Bread of Angels is made Bread of Man, and heavenly Bread giveth End to Figures of the old Law. And in the same this is very Bread of Children. And in to of the feast. we readen thus, God's t deelt in Son made berp Bread his flesh by Clertue of MS. his Word, and Wine his Blood. And in the Decret of the middle Mals on Christmas-Day we map thus, That this Substance of Carth bring to us that Thing that is ghossly, that is CHRIST's Body. Then this Substance thall not be turned to nought, but be facred, and fo dmell after the Confecration. And St. Auftin leith in a Sermon that is written in the Bope's Law, that Thing that is feen is Bread, and that Thing that Epes thewen of tellen is the Chalice, but it is as much as the faith asketh to be lerned, the Bread is Christ's Body, and the Chalice, that is Mine in the Chalice, is Christ's Blood. Also Austin seith in a Bermon that is written in che Pope's Law, De thullen not eat that Body, ne dzinke that Blood the which Blood those Men that thullen do me on the Crofs thulle thed out, for foth the fame, and not the fame; that fame Body and Blood invisibly, and not the same visibly, neperthelels it is needful that it be understonden un-

unvisibly. Allo ferome in an Epistie that he made to Elbidian feith thus: Dear me that that Bread that Christ brake and bleffed, and nabeto his Disciples to eat, is the Boop of our Saviour : And in the Pope's Law with great Congregation of Bifhons and Clerks, and great Abisement is written thus; I beliebe with heart and Knowledge by Mouth, that the Bread and Wine that ben put on the Auter, ben after Confecration, not only the Sacrament, but the fleth and Blood of IBSO CHRIST in Truth. Then fith thele Quao always rities of CHRIST and his Apolles ben. algates foth, and alfo Augozities of thele Saints and Clerks fich thep accorden with hold Writ and ficalon, leve me that this Bacrament is very Bread, and also very Christ's Body: And teche we this true Belief to Chriften Men openly, and lett Loads meyntenen this Cruth as they are bounden upon pain of Damnation. Sith it is ovenly taught in holy Writ, and bu Reason and Witt. And dammen we this curled herefie of Antichrift, and his hypocrites, and worldly Priests leping that this Bacrament is neither Bread ne Christ's Bo-& Subject. bp, but Mecidents withouten f Bujet, and there under is Chaist's Body. For this is not taught in holy Wirit, but is fully agenst St. Auftin, ond holp Beinte, and Realon and Wit, for Apflin feith in many Books, that there may none Accident be withouten Sujet,

105.

Truth.

In another Tract he expresses himself thus, We Trial. fol. In another 1 act he tap the Baptiff, because he was made Helias by vertue of the Words of " CHRIST, Mat. xi. ceased to be John, or any thing that he substantially was before; agreeably or confonant to this, it must not be believed, that though the Bread [in the Eucharist] begin to be the Body of CHRIST by vertue of his Words, it ceases to be Bread, since hitherto it has been Bread Subflantially, because it begins to be facramentally the Body of CHRIST. For fo CHRIST Lavs. This is my Body .- The Nature of Bread is not thenceforth destroyed, but it is exalted into a Substance of greater Dignity.

This he explains more fully in another Place; Ibid. fol. 110.

The Scripture Faith, faith be, afferts that feven Ears and feven fat Kine are feven Years of Plenty. And, as Austin observes, the Scripture dos not fay that they figuify those Years, but that they are those Years. And such a Form of speaking you may frequently find in Scripture. -And all fuch Speeches denote that the Subject is ordained of Gop to figure the Thing predicated according to its Fitness. And so it may be faid that the facramental Bread is after that

Manner specially the Body of CHRIST, But this Explication he proposes with a great deal of Modesty, declaring that † he was ready to believe a more fubtil one, if he was convinced of the

Truth of it by Scripture or Reason.

This Opposition of Dr. Wicliffe's to the Doctrine of Transubstantiation, or the real Presence of CHRIST'S Body in the Sacrament of the Altar, as it was called, foon brought him into fresh Troubles. This was to be expected from such severe Judges as the Clergy of that Time were; and who Script. Brit. were particularly fond of this Notion, as serving P. 379. to exalt the mystical, and hierurgical Powers of the Priesthood, and to make them thought something more than Men. The Chancellor of the University, William de Barton, on Dr. Wicliffe's publishing these Conclusions, called together therefore feveral Doctors, by whole Confent he passed a Coll. No. 16. folemn Decree, in which, after reciting Dr. Wicliffe's Conclusions, I. That in the Sacrament of the Altar, the Substance of material Bread and Wine do remain the same after Consecration that

[†] Paratus fum tamen fi ex fide, vel ex ratione doctus fuerq sensum subtiliorem credere, Tesale. fol. 110. they

they were before. II. That in that venerable Sacrament the Body and Blood of CHRIST are not essentially nor substantially, nor even bodily, but figuratively or tropically : So that CHRIST is not there truly or verily in his own proper bodily Person. He declares that they are Errors, and repugnant to the Determinations of the Church. And that the true Faith is, That by the facramental Words duly pronounced by the Priest, the Bread and Wine upon the Altar are transubstantiated, or substantially converted into the very Body and Blood of CHRIST; fo that after Confecration there do not remain in that venerable Sacrament, the material Bread and Wine which were there before, according to their own Substances or Natures, but only the Species of the same, under which Species the very Body of CHRIST and his Blood are really contained, not only figuratively or tropically, but effentially, substantially and corporally; so that CHRIST is there verily in his own proper bodily Presence: And admonishes and very strictly inhibits that no one for the Future of any Degree, State, or Condition do publickly maintain, teach, or defend the two aforefaid erroneous Affertions, or either of them, in the Schools, or out of them, in that University, on' pain of Imprisonment, and Suspension from all scholastick Exercises, and also on pain of the greater Excommunication: And that no one for the future do any way hear, or hearken unto any one who shall publickly teach, maintain or defend the two aforesaid erroneous Assertions on pain of the greater Excommunication, and other Penalties noted above.

This Decree was made in the Presence of xit Doctors who are said unanimously to have confented to it, of whom viii were of the Religious. However, the aforesaid Condemnation was publickly promulged in the Schools of the Austins, whilst

whilst Dr. Wieliffe was there himself sitting in the Chair and determining the contrary. But when he heard this Condemnation, he was, as it's said, put into some Consusion. But recovering himself he told the Chancellor, that neither he nor any of his Assistants were able to consute his Opinion. Afterwards he appealed from this Condemnation

of the Chancellor to the King.

About this Time Arch-Bishop Sudbury being June, 14, beheaded by the Rebels, William Courtney, Bishop 1381. of London, was translated to the See of Canterbury Sept. 27. by the Pope's Bull, and had the Temporalties delivered to him Octob. 23. But being a Prelate that A. Bishop was very tender of doing any thing contrary to his Wake's State Outy and Obedience to his spiritual Father and p. 313. Patron the Pope, he scrupled so much as to have his Cross carried before him, or to do any thing almost that belonged to his Archiepiscopal Jurisdiction, before he had received his Pall from Rome, which was not till May the next Year. The Arch-May 6th, Bishop had before shewn himself a violent Opposer of Dr. Wiclisse, and therefore no sooner had he received the Pall but he immediately set himself upon proceeding against him and his Followers.

A Parliament being holden at Westminster this A.D. 1382. Year, the Wednesday next after John Port Latin, or Cotton's Abra May 7th; Dr. Wielisse in prosecution of his Appeal P. 193-from the Chancellor of Oxford's Decree against him, presented his Complaint to the King and

them as follows.

Please it to our most noble and most worthy Ms. C.C.C. King Richard, King both of England and France, and to the noble Duke of Lancaster, and to other great Men of the Newme both to Seculars and Men of holy Church that ben ged died in the Parliament to there assent and meyntene the sew Arricles of Points that ben sett within this Arricles of Points that ben sett within this Arricles, and proved both by Autoricy and Keson; that Christen Faith and Christen Keligion ben encreased, meynte-

ned, and made fable. Sith our Lord Issu CHRIST berp God and berp Man is beab and Ozelate of this Keligian, and thed his precious beart Blood and Water out of his Side on the Crofs to make this Religion perfit and

fable, and clene without Erroz.

First, That all Persons of what Kynne. private Seas or lingular Religion made of finful Wen map freelp, without any letting 02 bobilp Pain leabe that private Rule or new Religion founden of finful Men, and fably hold the Rule of I sou Christ taken and aiben by CHRIST to his Apolities, as far moze perfect than any fuch new Religion founden of finful Men. -

Secondly, That those wen that untelonably and wrongfully have bamned all this Counfeil be amended of lo great Erroz, and that their Erroz map be publifhed to Men dwelling in

the Rewme. -

Thirdly, That both Tithes and Offrings ben giben and paid, and received by that Intent, to which Intent of End both God's Law, and the Pope's Law orbained them to be paid and received; and that they be take away by the fame Antent and Relon that both God's Law, and the Pope's Law ozbainen that thep should be withdzawen.—

Fourthly, Chat CHRIST's Teching and Belief of the Sacrament of his own Body that is plainly taught by Curist and his Apostles in Bolvels and Cptilles may be taught openly in Churches to Chaisten People; and the contravie Teching and falle Belief brought up bp curled hypocrites and hereticks and woolding Prietts unkunning in Goo's Law .---

* Sic MS.

Walfing-Angliz p. 2834

This is represented as done with a Design to bam, Histor. entice and draw into Error the Lords and Great Men. But it feems this was no way acceptable to the Duke of Lancaster; who however he thought he to countenance Dr. Wicliffe in his afferting the Regale, and opposing the papal Tyranny and Usurpation, did not like his disputing against the received Notion at that time of the real Presence. or Change of the Bread and Wine into CHRIST'S very Body and Blood. It's faid therefore that the MS is He-Duke, who is stiled, by the Writer of this Ac-perso. Prod count, the faithful Servant of Holy Church, on 163. receiving this Petition went to Oxford, and forbad Dr. Wicliffe to speak of that Matter for the future. But that he as little obeyed him as he had done his Ordinary, and began to make a Confession in which was contained all his old Error, but more privily under a various Covering of Words, in which he spoke his Conceit, and seemed to prove his Opinion: But that as an obstinate Heretick, he refuted all the Doctors of the fecond Millenary in the Matter of the Sacrament of the Altar, and faid that they had all erred, except Berengarine, whose Opinion is condemned de consecrat. distin. 2. Ego Berengarius, and himfelf and his Accomplices : and faid openly that Sathan was loofed and had Power over the Master of the Sentences, and all who preached the Catholick Faith. Others tell us that the Duke of Lancaster having forbidden Dr. Wic-on-p. 180.c. 1. liffe to appeal to the King, and advised him to Submit himself rather to the Judgment of his Ordinary; Wicliffe being encompassed with Dangers and not knowing how to extricate himself, was forced to retract his Doctrine which he did at Oxford on a Day appointed in the Presence of the Arch-Bishop of Canterbury, the Bishops of Lincoln, Norwich, Worcester, London, Sarum, and Hereford. together with the Chancellor of the University, and very many Doctors, furrounded with a great Concourse of People. The † Confession was read

⁺ This Confession was not drawn up till after the sitting of the Court at the preaching Friers, 1382.

by him in Latin. In it he at large explains his Meaning, how he understood the Body of CHRIST to be in the Eucharist or Sacrament of the Altar. viz. That this venerable Sacrament is naturally Bread and Wine, but is facramentally the Body and Blood of CHRIST: The Confession being large I No. 16. have put it in the * Collection. Rnyghton has preferved another Confession of Dr. Wicliffe's concerning the same Matter, which seems to have been written about this Time. This is in English. and is as follows.

Knygbton de Coll. 2649, 2550.

ddle beleve as Crist and his Apoliolus eventi. An- han raunt us, that the Sarrament of the Muglize apud X ter white and ronde, and lpk tpl oure Brebe or off unfacrede is berrap Goddus Body in Fourme of Brede, and if it be broken in thre Darties of the Kirke ules, or elles in a Thoufand, everylk one of thele Parties is the fame Goddus Body, and ruth lo as the Berfone of CRIST is berap God and berrap Man, berrap God bebe, and berrap Manhede roth to as boly Birke many Dundzich wonter has trompde, the same Sacrament is verrap Goddus Body and verrap Brede: As it is forme of Goddus Body and forme of Brede as techith CRIST and his Apollo And therefore Separt Poule nemeth it never but when he callus it Brede, and he be our beleve tok his Wit of God in this: And the Argument of heretphus agapne this bentens, 4 lpth to a Cristene Man to assolve. And right as it is Berefie to belibe that CRIST is a Spirit and no Body:] So it is herefie for to trowe that this Sacrament is Goddug Body and no Brede; for it is both togebur. But the most Berefie that God luffes rpde come tol his Hyrke is to trowe that this Sacrament is an Accident withouten a Subffance, and map on no wple be Goddus Body: for CRIST lapte bemitnelle of John that this

easy.

this Brede is my Body And if the fap that Be this Skylle that holy kyphe hat bene in berefy many Dundged * 19pnter, Sothe it is, fpecially futhen the fende was loulede that was bewitnelle of Angele to John Changeliffe after a Thousande all puter that Cars T was f fies + ascended. nempde to Deben But it is to suppose that many Seputes that byede in the mene tyme hefore her Death were * purche of this Erroure. * freed. Ome howe grete Diberfitie is betwene us that trolpes that this Socrament is berrap Brede in his kpude, and between heretykus that tell us that this is an Accident withouten a Bujet. for before that the fende faber of t Lespnaus was lowside, was never this + Lies. * gabbyng contrybede. Ind home grete Di- * prating. berlitie is between us that trowes that this Sacrament that in his kinde is verap Brede and facramentally Goddus Body , and betwene heretykes that trowes and telles that this Sacrament map on none wple be Godous Body. for I dare furly lay that of this were forh CRYST and his Seputs brede Heretykus, and the moze Partne of holpe Hicke beleveth nowe Herefpe, and before devout ofen supposen that this Countaple of Freres in London, was with the + Derpoene. For thep put an Derelle upon + Hurricans. Crist and Seputs in hebyne, wherefore the Erth tremblide. f fap land mapning Cloice +Faith, Land answerpde for God als it did in tyme of his Man's. Paffione, whan he was bampupbe to bodely Deth. CRIST and his Modur that in gronde had destroyde all Herefies kep his Kyrke in right Belefe of this Sacrament, and mobe the King and his Actime to aske tharply of his Clerkus this Offic that all his Policifioneres on pain of lesping all + her Temporaltes telle the * their. King and his fewine with lufficient grownding what is this Dacrament; and all the Orders. of freres on papie of lefting ber † Legians telle + Allegiance.

the King and his Rewme with gode grounding topat is the Samament: for I am certaine of the chaids Parm of Clergie that befendus thise Doutes that is here faid, that they will befende

it on paine of her Epft.

One would wonder that ever this Paper should, by any that had seen it, be reckoned a Retractation of Dr. Wielisse's: Since he so openly maintains in it his Opinion of the Sacrament, declares his Resolution to defend it with his Blood, and censures the contrary as Heresy. But it seems, it was not so understood by all Dr. Wielisse's Ad-

Hist. & An-versaries. For we are told that not only the Chantiq. Oxon. p. cellor himself Dr. William de Berton, but John 189. c. 2. Tyssington a Minorite Frier, Thomas Winterton and Austin Frier, John Wellys a Monk of Ramsey, Ughtred Bolton a Monk of Dunbolme, and Simon Southry a Monk of St. Albans, all wrote against it as soon as it was published. And very soon after, as we shall see presently, Dr. Wielisse was, by the King's Authority, expelled the University.

The new Arch-Bishop having now received his Pall from Rome, which was delivered to him at A.D. 1382. Croydon, May oth this Year, he immediately ap-

Spelman, his Followers. He therefore called together some Vol. II. of his venerable Brethren, or appointed a Court of Arch-Bi certain select Bishops, of Doctors and Batchellors State of the of Divinity, and of the Canon and Civil Laws, Church, p. to meet the 17th of this Month in the Monastery

of the preaching Friers, London. The Court being met, as it was going to enter on Bufinels, there happened a great and terrible Earthquake. Whereupon divers of the Members were very much frightned, and were for adjourning the Court rill

MS. Hy-some other time. But the Arch-Bishop being, as peros Bodli he is stiled, a firm Pillar of the Church, a vali163. ant Man, and zealous for the Church of God,

comforted them by putting them in mind that in the Cause of the Church they should not be slothful,

flothful, and that the Earthquake did indeed portend a Purging the Kingdom from Herefies: For as there are included in the Bowels of the Earth Air and noxious Spirits, and they are expelled in an Earthquake, and so the Earth is cleansed, but not without great Violence : So there were many Herefies shut up in the Hearts of reprodate Men, but by the Condemnation of them the Kingdom has been cleared, but not without Irksomness and great Commotion. The Process of what was here done tells us, that on the first Day of their meeting they had fome Conclusions read to them, and that by their common Confent they declared some of them to be heretical, and others of them to be erroneous. Thefe are as follows. Hæretical Conclusions and repugnant to the Determination of the Church. 1. That the Substance of material Bread and Wine remains after Confectation in the Sacrament of the Altar. 2. It. That the Accidents do not remain with-2. out a Subject after Confectation in the same Sacrament. 3. It. That CHRIST is not in the Sacrament 3. of the Alear identically, verily, and really, in his proper corporal Prefence. 4. It. That if a Bishop or Priest be in mortal Sin he does not ordain, confecrate, nor baptize. 5. It. That if a Man be duly contrite, all exteriour Confession is useless and superfluous to him.

6. It. Pettinaciously to affert that there is no Foundation in the Gospel for CHRIST's ordaining the Mass.

6,

7. It. That God ought to obey the Devil.

8. It. That if the Pope be a Reprobate, and a wicked Man, and by Consequence a Member of the Devil, he has no Power over CHRIST'S faithful Ones, granted to him by any one, unless perchance by Cafar.

o. It. That after Urban the 6th no one is to b Ç. received for Pope, but that we are to live after the Manner of the Greeks, under our own Laws,

10. It. To affert that it is contrary to the Holy 10. Scriptures, that ecclefiastical Men should have temporal Possessions.

> Erroneous Conclusions and repugnant to the Determination of the Church.

1. That no Prelate ought to excommunicate 11. any one, unless he first know that he is excommunicated by God.

2. It. That he who does so excommunicate is 12, from thenceforth an Heretick or excommunicate

Person.

14.

3. It. That a Prelate who excommunicates a 13. Clergy-man who has appealed to the King and Council of the Kingdom, is a Traitor to GoD, the King, and Kingdom.

* 4. It. That they who leave off to preach, or to hear the Word of GoD or Gospel preached, because they are excommunicated by Men, are Excommunicates, and shall be accounted in the Day of Judgment Traitors towards Go D.

5. It. To affert that it is lawful for any Dea-15. con or Presbyter to preach the Word of God without the Authority of the Apostolical See, or a Catholick Bishop, or any other, of which there

is sufficient Proof.

6. It. To affert that a Civil Lord is no Lord, 16. a Bishop no Bishop, a Prelate no Prelate whilst he

is in mortal Sin.

7. It. That Temporal Lords may, at their 17. Pleasure, take away temporal Goods from Ecclefiasticks who are habitually Delinquents; or that the People may, at their Pleasure, correct delinquent Lords.

^{**} In what Sense John Hus understood theje two Articles may be seen in his All in defence of them, Hittoria & Monu. Vol. I. p. 139, &c.

18. 8. It. That Tithes are pure Alms, and that the Parishioners may detain them because of the Wickedness of the Curates, and bestow them on others at their Will. 9. It. That special Prayers applied to a parti-19. cular Person by Prelates or the Religious, are no more profitable to that same Person than general Prayers are coteris paribus. 20. 10. It. That because any one enters on any pri-

21.

22,

24.

vate Religion whatsoever, he is rendred thereby the more unfit and unapt to observe the Commands of GoD.

11. It. That holy Men inflituting private Religions whether of those who are endowed with Possessions, or of the Mendicants, sinned in so

12. It. That the Religious living in private Religions, are not of the Christian Religion. A pernicious Error.

13. It. That Friers are obliged to get their Li-23. ving by the Labour of their Hands, and not by begging. Condemned by Alexander IV.

14. It. That he who gives Alms to the Friers, or to a preaching Frier is excommunicated, and he that receives those Alms is excommunicated.

It does not appear by the Record that Dr. Wicliffe was at all cited to appear at this Court; nor any other befides Dr. Nicholas Hereford, Dr. Philip Rapyngdon Canon Regular, and John Aysbton, A. M. who were the principal Followers of Dr. Wicliffe, and espoused his Opinions. The Reason why t Dr. Wieliffe himself was not cited,

⁺ Mr. Wharton says be was cited but that be refused to appear, being advised by his Friends that a Plot was laid by the Prelates to fieze bim on the Read. And that his Caufe was undertaken by the Chanceller of Oxford, the two Prestors, and the greatest Part of the Senate, who in a Letter fealed with

may probably be, his being a Member at that time, of the University who claimed the Priviledge of being exempted from all Episcopal Jurisdiction. However the zealous Arch-Bishop found another Way to come at him. He got this Parliament a Bill to pass the Lords against Preachers of

fon's Codex. p. 399.

Bishop Gib-Heresy, whereby it was provided, That the King's Commissions be made and directed to the Sheriffes, Oc. according to the Certificates of the Prelates to be made in the Chancery from time to time, to arrest all such Preachers as preach Sermons containing Herefies and notorious Errors, as more plainly is found, and sufficiently proved before the Arch-Bishop of Canterbury, and the Bishops and other Prelates, Masters of Divinity, and Doctors of Canon and Civil Law, Oc. specially assembled for this Cause; and also their Fautors, &c. and to hold them in Arrest and strong Prison till they will justify them according to the Law and Reason of holy Church." But this Act having never had the Assent of the Commons, it was, on their Request, and decla-

Cetton's A-ring in the next Parliament, which met Octob. 6th bridgment. this Year; that it was never their Meaning to be p. 285. justified, and bind themselves and their Successors to the Prelates, no more than their Ancestors had

done before them; revoked and laid afide.

Of this the Arch-Bishop seemed aware, and therefore obtained of the King a Grant, or Let-A. D. 1382 ters Patents, dated at Westminster, July 12th, whereby Authority and Power are given to the

> the University Seal, sent to the Court, gave him a great Commendation for his Learning, Piety, and orthodox Faith. Appendix Cave's Histor. Liter. p. 51.

This Instance of the University's Kindness and Affection for Dr. Wicliffe makes it the more probable that the Testimonium Coll. No. 21, given to bim by the University four and twenty Tears after was genuine, and not, as is pretended, the Forgery of Peter Pain, who put the University Seal to it unknown to the Chancellor, Produrs, &c. Arch-

Arch-Bishop and his Suffragans to arrest and de tain in their own Prisons, or any other, at their Discretion, all and singular who privately or publickly, from that time forward, preach the foresaid Conclusions, wherever they can be found, till they shall repent of the Pravities of

those Errors and Herefies.

He likewife obtained Letters Patents from the King directed to the Chancellor and Proctors of the University of Oxford, dated the Day after the July 13th. former, by which they were appointed Inquifitors-General, and directed that if they knew any within their Jurisdiction who were probably suspected to be in the Favour, Belief, &c. of any Herefy or Error, and especially of any of the Conclusions, publickly condemned by the Reverend Father William Arch-Bishop of Canterbury, by the Counfel of his Clergy, &c. and that if they found any who were fo bold as to receive into their Houses and Inns Master John Wicliffe, Master Nicholas Hereford, Master Philip Reppington, Master John Afbton, or prefumed to communicate with any of them, they should banish and expel them from the University and Town of Oxenford within Seven Days after the same shall appear to them : And that if any Man had any Book or Treatile of the fetting forth or compiling of the foresaid Mr. John Wicliffe, &c. they should cause the same to be seized and taken: And the Sheriff and Mayor of Oxford for the time being, and all and fingular the Sheriffs, Mayors, Bailiffs, and Ministers, and others his faithful Subjects, are required to be aiding and affifting to them in the Execution of these Prefents.

The Arch-Bishop likewise wrote to Robert Rigge who was now Chancellor of the University, and commanded him to publish in St. Mary's Church, and in the Schools, in Latin and English the abovefaid heretical and erroneous Conclusions; and to forbid peremptorily any hereafter to preach or de-H 4

c. 2.

fend them, or any to admit to preach, hear, or hearken unto John Wicliffe, &c. who are vehemently and notoriously suspected of Heresie, or Antiq. Ox- that they either aid or favour any of them; and on p. 191. that he should enquire in all Halls and Inns who favoured and promoted the said Conclusions, and oblige such as he discovered to retract them upon Oath. The Chancellor answered, that to do this was as much as his Life was worth. To which the Arch-Bifhop replied, That the University must be a Fautor of Heresie, if she thus was the Occasion that Catholick Truths were not made publick. Which being backed with the King's Letters aforesaid, the Chancellor was prevailed with to promulge the Archiepiscopal Commands; on which the Seculars were fo much incenfed against the Religious, who, they said, would ruine the University, that many of them went in fear of their Lives.

At this time Henry Crumpe a Cistertian Monk, Peter Stokes and Stephen Patrington Carmelite Friers, distinguished themselves in opposing the Conclusions lately condemned by the Arch-Bishop, Oc. This the Chancellor refented as a Disturbing the Peace of the University, and accordingly cited them to appear before him, and on their Refusal pronounced them contumacious, and suspended them from all School Exercises. Of this Crumpe complained to the King, who by his Letters to the Chancellor and Proctors, dated the 14th of this Month July, required them not to hinder or molest the said Crumpe, Oc. in their opposing the foresaid Heresies and Errors.

78. App.

The Arch-Bishop likewise wrote to Peter Stokys, thop Wate's and fent him an Account of the Process lately made State of the in divers Congregations on the Condemnation of Church p. XXIV heretical [and erroneous] Articles of John Wicliffe and his Followers, and gave him a Commission to publish them in the University. He likewise wrote a second Letter to the Chancellor, wherein

wherein he admonished him ' not to let or molest those Divines of the University, who concerned themselves in this Matter; and to suffer none hereafter to teach, maintene, preach or defend any fuch Herefies or Errors in the Universitie, either within or without the Schools; and in particular not to admit John Wicliffe, Oc. unto that 'Office of preaching, but to denounce the faid ' Persons to be suspended.' But finding that all this did not answer his Purpose, and having a mind to make a first Enquiry into and Process against Herefy in the University, the Arch-Bishop required his Clergy to meet in the Monastery of St. Frydeswide there on November 18. this same Year. I do not find that Dr. Wicliffe was at all before this Convocation. But John Ashton being strict- Antiq. Oxly examined by them was restored to his School on. p. 193. Exercises, and Philip Repyndon they compelled to c. 1. abjure the condemned Conclusions. As to Dr. Ni- Knygbton cholas Hereford, he is faid to have taken a Journey de eventi.
to Rome, and in Consistory before the Pope to have 2657. offered to defend the Conclusions lately condemned by the Arch-Bishop, &c. and to shew they were true and unreprovable, against all Opposers. That for this he was condemned to a perpetual Imprifonment; but being, after some time, released from thence, at the Instance and Importunity of some Lords about the Pope, he returned into England, where he had the same Punishment inflicted on him by the Arch-Bishop, being by him committed to Tho' others fay, he yielded and submitted, and took on him the Habit of a Cathufian at ver. Oxen. p. Coventry, where he ended his Life in the Monastry 192. of St. Anne. But to return,

Dr. Wicliffe in his Writings often speaks of this Court at the preaching Friers. He calls it the Counsayle of Freres in Lendon with the Herydene; or the Earthquake Council. In a Defence which he wrote after the Condemnation of his Opinions in this Assembly, he takes Notice of their char-

Hist. Uni-

ging

MS. Hyperoo Bodl. 163,

ging him and his Followers with afferting. That Go D ought to obey the Devil. Such Things, fays be, do they invent of Catholick Men, that they may blacken their Reputation, as if they held this Herely, That God is the Devil, or any other open Herefy; being confequently prepared by false Witnesses to impose such Heresies on true Men, as if they were the false Inventors of them.

In answer to the IVth heretical Conclusion with which he was charged, Dr. Wicliffe fays thus. How Pray- Sophisters Spulden know well that a curled Man er of good both fully the Sacraments tho' it be to his damn: Men helpething, foz they ben not Autours of thete Sacramuch. MS. ments, but God kepeth that Divinity to him:

felf; but of Prayers is all the contrary.

So with respect to the VIIth erroneous Conclusion he observes, that may Priests were Candred Of Servants with this Erroz, and that their falle Leungs were put upon them to make Loids to hate them; that these por Priets bestroien most by Goo's Law rebelty of Servants agenst Lords, and charge Servants to be Suger the Lords be Trants.

Hen. Wharton's Preface ? to Bishop c Peacock's Treatife.

and Lords. MS.

> But 'to refute the Arguments of Wichffe, and convince his Followers with folid Reasons, neither the Ignorance of the Clergy nor the Badness of their Cause did then permit. It was accounted too great a Condescension in the Governors of the Church to confute the Mistakes, and inform the Judgments of their seduced People. Yet fomewhat, at least, was negestary to dazle the Eyes of the unthinking Multitude, and to fet them agenst their Adversaries. Nothing could be more effectual to this End than charging them with fuch open Blasphemy and sapping the Foundations of Civil Government: And ferting the Doors wide open to the bold Infults of Libertines and Atheists, and the no less pernicious ones of ignorant Enthusiasts: But notwithstanding these Endea

Endeavours to blacken Dr. Wicliffe's Reputation, and the backing them with the Affistance of the secular Arm; he still gain'd Ground in the Affectantions of the † People, and his Followers more and on. p. 190. more increased. Altho' now being overpowered c. 1. by Force, he was obliged to quit his Professor's Place, and retire to Lutterworth.

4 The Number of those who believed in his Dollrine very much encreased, and like Suckers growing out of the Root of a Tree, were multiplied, and every where filled the Compass of the Kingdom. Insomuch that a Man could not meet two People on the Road, but one of them was a Disciple of Wiclisse's.—These were like their Master, too eloquent, and too many for other People in all Disputes or Contentions by Word of Mouth; being powerful in Words, strong in Pratting, exceeding all in making Speeches, and out-talking every body in litigious Disputations. Knyghton de eventibus Anglia, Col. 2663, 2665.



CHAP. VII.

Dr. Wicliffe being retired to Lutterworth continues his Labours for Reformation. He is seized with the Palsie, and cited to appear before the Pope. He writes a Letter to excuse himself, and has another Fit of the Palfie, of which he dies. Of the Persecution of his Followers after his Death, and the taking up his Bones by the Order of the Council of Constance and burning them.

R. Wicliffe being thus forced to leave the A. D. 1382. University and retire to his Parsonage at Lutterworth, he still continued his Studies and Endeavours to promote the Reformation of those Corruptions which he was convinced had been brought into Religion. About this Time Pope Urban VI. having his Title still questioned by the French, who adhered to Clement, and refused to acknowledge him to be lawful Pope; fent his Bulls to Henry le Spencer, Bishop of Norwich, to Hit. Anglie, empower him to undertake the Croifade against p. 291. the French, and promising to those who either

went with him, or contributed towards the Expences of his Expedition, the same Indulgence which it had been customary to grant to those who go to the Affistance of the Holy Land. On this Encouragement, the Bishop met with abundance of Contributors, especially among the La-

Knyghton-dies and Women who gave their Jewels, Necklaces, Rings, Difhes, Plates, Spoons and other Ornaments; and very many, as it was thought, gave more than they were able, that they might obtain the Benefit of Absolution for themselves, and their good Friends. Against

c. 2671.

Against this Croisado of the Pope's Dr. Wiclisse published a particular Tract, and in another written about the same time blames the Pope for bringing The Seal of Banner of Christon the Tross that is token of Peace, Mercy, and Charity, for to ace all Christen Men sor love of twaie false Priests that ben open Antichrist, for to meyntene their worldly State, to oppress Christendom worse than Jews weren agenst holy Writ, and Life of Christon his Apostles.' Accordingly he asks, Why wole not the proud Priest of Rome grant full Pardon to all Men sor to live in Peace, and Charity and Patiente, as he doth to all Men to sight and see Christen Men?

It feems as if it were about this Time that Dr. Wicliffe published his Book entituled The great Sentence of Curse expounded: In which he plainly refers to the Arch-Bishop's condemning as erroneous this Conclusion, That Temporal Lords may, at their Pleasure, take away Temporal Goods from Church-men, who are babitual Delinquents. Men wondzen, fays he, who they curten the King and his true Difficers that for felono or Debt, of eschet taken his own Goods agenst the Will of a falle Prieft Traitour out of thele Branges, and taken no beed whether they don this by Processe of Law oz elle by Extortion and Tirantrie. And ir feemeth that they understanden this however it be taken wongfully og jultly, by their Damnation that they made at London in the Earththaking; where they faiden That it is Errour to fese that secular Lords may, at their Doom, take temporal Goods fro the Church that trespasseth by long Cuftom. If this be Errour, as they fevn faldy, then the King and fecular Lozds may take no Farthing ne farthing worth, fro a worldly Clerk, tho' be owe him and his Liege Wen neber to much Good, and may well pave it and wole not. And thus the King thall be curled if he do

Righteoulnels in his Rewme on his Liege Wen,

Great Sentence of Curie expounded, c. 16.

C. 19.

and biling a Sathanas out of his old Sin, and Thefr, which Thing the King is bounded to to

do by God's own Motor.

About the same time Dr. Wicliffe published the Causes that menen poore Priests to receive not Benefices. The Occasion of this seems to have been, that in the Parliament which met in May, 1382. they had been represented by the Prelates as going from County to County, and from Town to Town in certain Habits under Diffimulation of great Holines preaching Matters of Sclaimder, to engender Discord and Diffention betwirt divers Estates of the said Realm as well spiritual as temporal in exciting of the People, to the great Peril of all the Realm: Whom they maintained in their Errours by strong Hand and by great Roues. In vindication therefore of these his Followers, Dr. Wicliffe thews that their going from Place to Place to preach was to profit mo to their own Souls and other Mens, and that the true Reason why they were charged with Envy, slandering of Prelates, and destroying of holy Church, was their * fad Reprovings of Sin. I have put the whole Tract in the Collection, &c. for the Readers Perulal.

* serious. No. 19.

Dr. Wicliffe lived but a little while after his Removal to Lutterworth, being seized with the Palsie soon after he came thither; but of this Fit he was so well recovered as to be able to attend his Studies, and preach as before. However he seems to have received this Advantage from it, that he was by it protected from any surther Prosecution by his Adversaries. This was now attempted by Pope Urban, who cited him to appear before him.

A. D. 1382. To this Citation Dr. Wieliffe return'd a Letter of Coll. N°. 18. Excuse, wherein he tells the Pope That if he might traveile in his own Person, he wode with God's ddist go to him, but that Christ had never him to the contrary; and taught him to more obeside to God than to Man: That he supposes of the

Pope

Pope that he will not be Antichilt and reverle CHRIST in this wirking to the contrary of Chaise's Will; for if he fummons agenns refoun by him of any of his, and purfue this unskilful fummoning, he is an open Antichzift. And undoubtedly he would not have been fuffered to tive fo quietly as he did; had he not laboured under a Distemper which his Enemies hoped would foon pur an End to his Life. And A. D. 1384. this it accordingly did two Years after, on Coll. No. * Sti Silvefter's Day, the Vigil of the Circumcifion 19. of the Lord, when he being in his Church of Lat- Histo. Brit. terworth on H. # lumment's Day hearing of Mass, a- p. 379. bout the Time of the Elevation of the Sacrament, he lell down, being feized with a violent Fit of the Palle, and especially in his Tongue, so that neither then nor afterwards could he speak till his illow asill dos Death. Man than whom the

On this Occasion is Dr. Wieliffe's Memory unmercifully infulted by his Advertages Thus one Wallingbam of them tells us, It was reported that he had Hift. Ang. p. prepared Accusations and Blasphemies, which he 312. intended on the Day he was taken ill to have ut-"tered in his Pulpiv against the Saint and Martyr of the Day, Thomas a Becket; but that by the fudgment of G on he was fuddenly ftruck, and the Palfe flezed all his Limbs; and that Mouth which was to have spoken huge Things against "Goo, and his Saints or Holy Church, was miferably drawn alide, and afforded a frightful Spectacle to the Beholders : His Tongue was freeches, and his Head shook, shewing plainly "that the Curle which Goo had thundred forth "against Cain, was also inflicted on him." Tho it feems a Report was all the Ground of this Cen-

The Tinmouth Chronicle, and Walfingham fay, that it was the Day after Decemb. 29. being the Feaft of Thomas a Becket, whom the Romish Church stile a Saint and Martyr.

19.

Coll. No. ** fure, which is quite spoiled if what Horne attests be true ; that Dr. Wicliffe was fiezed on H. Innocents, the Day before the Feast of Thomas a Becket. The Distemper of which Dr. Wicliffe died, is not an uncommon one. His Enemies might have remembred that Arch-Bishop Hip, Dr. Wichsfe's Pa-Walfingham tron, died of it: And that Arch-Bishop Thomas

ibid.

Uffer de fcript. verna. p. 164.

Arundel, who is stiled 'the loftiest Tower and an ' invincible Champion of the Church of England,' was foon after his condemning that excellent Person the Lord Cobbam, seized with a Distemper in his Tongue, which swelled it so excessively, that it quite deprived him of his Speech and quickly put an End to his Life.

Wharton Ap. Cave Histo. liter. c p. 51, 52.

Thus ended this great Man's Life which was full of Trouble, and, especially at the latter End of it, exposed to almost continual Danger. ' He was a Man than whom the Christian World in these last Ages has not produced a greater; and who feems to have been placed as much above Praise as he is above Envy. He had well studied all the Parts of Theological Learning, and was well skilled in the Canon, Civil, and our own municipal Laws, and was endowed with an uncommon Gravity of Manners, and above all things had a flaming Zeal for God, and Love for his Neighbour. Hence arose that earnest and vehement Defire of restoring the primitive Purity in the Church in that ignorant and degenerate Age in which he lived. Which Defire he was notwithstanding to far from suffering to go beyond its Bounds, that he made it a Matter of Conscience to preserve all the Rights of Ecclesiastical Discipline untouched, and often blames the Religious, as they were called, for breaking in upon them, [by getting themselves exempted from the Episcopal surisdiction.] His excellent Piety, and unblemished Life, even the worst and " most spiteful of all his Adversaries never dared to call in question: And his very excellent Learning

Learning and uncommon Abilities very many of them have fufficiently owned. And indeed in those Writings of his which are yet remaining, Dr. Wic-' liffe shews an extraordinary Knowledge of the Scriptures, for the Time he lived in ; discovers a very good Judgment, argues closely and sharply, and breathes a Spirit of excellent Piety. Nothing is to be found in him that is either childish or trifling, a Fault very common to the Writers of that Age; but every thing he lays is grave, judicious, and exact. In fine, he was a Man who wanted nothing to render his Learning confummate, but his living in an happier Age.

Dr. Wicliffe being thus removed out of the Reach of his Enemies, they were resolved to be avenged of his Followers. For this purpose, 12 Years after his Death, Arch-Bishop Thomas Arundel in the Convocation which met Feb. 26, that Year, condemned 18 Conclusions said to be taken out of Wicliffe's Trialogus, and commanded Frier c. 15. A.D. William Wodford to defend his fo doing. Four 140. Years after this, Dr. Wieliffe's Adversaries got an Act to be passed by which any one was forbidden to presume to preach openly or privately without License of the Diocesan of the same Place first required and obtained: Curates in their own Churches, and Persons hitherto priviledged, and other of the Canon Law granted, only excepted: And it was ordained that none from thenceforth any thing preach, hold, teach or instruct openly or privily, or make or write any Book contrary to the Catholic Faith, or Determination of the Holy Church, nor make any Conventicles, or in any wife hold or exercise Schools. Also that none should favour such, but should within 40 Days from the time of the Proclamation of this Statute, deliver to the Diocesan such Books or Writings of fuch wicked Doctrine and Opinions as they had. And he who offended against this Royal Ordinance, was to be arrested by ' the

the Diocesan, and proceeded against according to the Canons, and being convict to be kept in Prifon, and fined at the Discretion of the Diocesan: And if he refuled to abjure, or relapsed, he was to be delivered to the fecular Arm, and burnt for the Terror of others.

P. 456.

A. D. 1407. This Law was too cruel to meet with much En-Cotton's Abr. couragement from 10 good a natured People as the English. And therefore about leven Years after ' Henry Prince was suborned for, and in the Name of the Bishops and Lords; and Sir John "Tibetott the Speaker tor, and in the Name of the Commons to exhibite a long and bloody Bill ae gainst the poor Lollards, wherein the Promoters of it shewed a most unlawful and monstrous Ty-' ranny: For they would have had it enacted, 'That every Officer or other Minister whatsoever might apprehend and enquire of fuch Lollards without any other Commission, and that no Sanctuary should hold them: The Reason of which Severity is faid to be that they preach'd and taught against the temporal Livings of the Clergy, altho' they added Prophesies touching the King's Estate, and Whisperings and Bruits that K. Richard was living, to infinuate that the poor Lollards were guilty of these Practices, and thereby to incense the King against them.

A. D. 1408. P. 405.

In the Year after this, Arch-Bishop Thomas Bishop Gib- Arundel made a Constitution at Oxford, that from fon's Codex. thenceforth none shall preach any Doctrine contrary to the Determination of the Church, nor call in question what the Church hath determined upon pain of Excommunication ipfo fasto, and submitting to Penance; and of being for the fecond Offence declared a Heretick. The Penance beforementioned to be the Retractation of his Errors publickly in the Place where they were preached, and preaching and teaching without Fraud the Determinations of the Church.

It was likewise ordained that none should read thid. p. 406. the Books of John Wielisse, or of his Cotemporaries, unless they be first examined and approved by one of the Universities, upon pain to suffer as a Promoter of Schism and Heresy. And that none should advance Propositions or Conclusions (tho' in the Schools) that tend to subvert the Catholick Faith, upon pain of the greater Excommunication till he consess his Fault and retract.

It was further ordained, That none should pre- Ibid. p. 407. sume publickly or privately to dispute about Articles determined by the Church, or to call in question their Authority, or teach contrary to their Determination, and especially about the Adoration of the glorious Cross, the Worship of the Images of Saints, or Pilgrimages to their Places or Reliques; or speak against the Administration of Oaths in the Ecclefiastical and Civil Courts, in accustomed Cafes and the tufual Manner. It was likewife ordained. That because the University of Oxford was greatly infected with Lollardy, to the great Scandal thereof and of the Church of England, therefore every Head should enquire monthly whether any Scholar hath maintained Doctrines against the Determinations of the Church, and if he should find Reason to suspect any one, or that any Scholar was defamed of maintaining any fuch Doctrines, he should effectually admonish him to desist, and if after such Admonition he continued obsti-

This seems to allude to the Formalities then used in taking an Oath which were these. The Person that sware was obliged to hold up his three middle Fingers, and put them on the Book, to signify the Trinity and the Catholick Faith; and the other two, viz. the Thumb and Little Finger, were to be put under the Bock and held down in Token of the Damnation of Body and Soul, if he did not depose the Truth. And after having sworn he kneeled down and touched the boly Gespel Bock, and kissed it swing, so belp me GOD, and this boly Dome. Or so belp me GOD, all Saints and the boly Evangelists. Fox's Acts and Monuments, Vol. 11. p 28. Bishop Gibson's Codex, p. 31.

mate, he should, besides suffering the other Punishments decreed, be ipfo fatto excommunicate, and expelled his College. That the Heads being found negligent herein shall be excommunicated and deprived, as also if they were detected of holding any the faid unfound Doctrines. And that Offenders in any Case against the Constitution shall be uncapable of Benefice for three Years, besides other Punishments at the Discretion of the Ordinary, according to the summary Methods of proceeding in Cases of Treason. And that Persons sufpected of Herely, being cited in due Form and not appearing, shall be summarily proceeded against, and Sentence shall be given according to the Crime.

Lastly, It was ordained, that no body hereafter fhould by his own Authority translate any Text of Holy Scripture into English, or any other Language by way of a Book, Libel, or Tract; and that no Book, Libel, or Tract of this Nature now newly composed in the Time of John Wicliffe or fince should be read, either in Part or all, publickly or privately, under pain of the greater Excommunication, until by the Diocesan of the Place, or if the Cafe should require, by a provincial Council, the Translation should be approved.

A. D. 1414. 404.

In the Parliament held 2 Hen. V. the Lollards Ibid. p. 403, are charged with great Rumours, Congregations, and Infurrections, here in the Realm of England, by their Excitation and Abetment, to adnul, destroy and subvert the Christian Faith, and the Law of Gop and holy Church within the same Realm of England; and also to destroy the same our Sovereign Lord the King, and all other manner of Estates of the same Realm of England, as well spiritual as temporal; and also all manner of Policy, and finally the Laws of the Land. It was therefore enacted, That all Officers at their Admission shall take an Oath to destroy Lollardy, and to affift the Ordinaries therein; That Hereticks convict shall forfeit their Lands and Goods

and Chattels: That the Justices shall have Power to enquire of Offences against this Act, and to award a Capias, and the Offender shall be delivered to the Ordinary within ten Days, who shall not take the fecular Indictments in Evidence, but commence new Process: That the Party may be let to Mainprise; That every Ordinary shall have Commissaries to receive Hereticks of the Sheriffs. who shall impannel sufficient Juries: And that a Heretick breaking Prison shall forfeit his Goods and Chattels, Lands and Tenements which he had the Day of his Arrest to the King, who shall have the Profits thereof until he yielden to the Prison from whence he escaped; only if such Perfon returned not to Prison, and died not convict. his Heirs were to enter on his Lands and Tenements after his Death. On what

Thefe * wholefome Severities, as they were then ealled by the zealous Church-men, occasioned the learned Abridger of our Records to make the following Remark a That 'the Clergy, at this Time, Abr. p. 555. ceased not to rage and roar after Christian Blood Lanquam leones rugientes, and who foever did the Fault, they put John Porter in the Stocks, and cried crucify GHRIST and deliver us Barrabbas ; for now all horrible Mischiefs whatsoever were 'imputed to the poor Lollards.' Just as the biggotted and superstitious among the Heathens ferved the Christians, representing them as guilty Apolo. p. 26,

^{*} William de Newburgh giving en Account of the cruel Usage of the Albigenses who fled bither for Refuge in King Henry Il'ds Reign, viz. that they were burnt in the Forebead, and whip'd, their Cloaths being cut up to their Wasts, and in that Condition, in the midft of Winter, turn'd out of the City. and every body forbed to shew them the least Pity, and so they perished with the Cold and Greeness of their Wounds: He adds. Hujus severitatis pius rigor non solum a peste illa quæ jam irreplerat Anglia regnum purgavit, verum etiam, ne ulterius irreperet, incuffo hæreticis terrore præcavit. Hifter, Lib. II. C, 13.

of all manner of Wickedness, and the Enemies of the Gods, of Princes, of the Laws, of good

That these hated and persecuted Men might

Manners, and the whole humane Nature.

no where be sheltered, but that all Persons might A. D. 1416, deny them Succour, Arch-Bishop Chichely, two Spelman's Years after this in a Convocation held at London. Councils. made a Constitution which he sent to the Bishop Vol. II. p. of London and his other Suffragans to be put in

672.

Execution: Wherein he enjoyned all Suffragans and Arch-Deacons in the Province of Canterbury. with their Officials and Commissaries in their feveral Jurisdictions, diligently to enquire twice every Year after Persons suspected of Heresy :

That where any reputed Hereticks were reported to dwell, three or more of that Parish should be obliged to take an Oath that they would certify in writing to the Suffragans, Arch-Deacons,

or their Commissaries, what Persons were Hereticks, or who kept private Conventicles, or who differed in Life and Manners from the com-

mon Conversation of the Faithful, or who afferted Herefies or Errors, or who had any suspected

Books written in the vulgat English Tongue, or who received, favoured, or were conversant with any Perfons suspected of Error or Here-

fies. - That the Diocesans, upon Information, should issue out Process against the ac-

cused Persons, and if they did not deliver them over to the fecular Court, yet they should com-

mit them to perpetual or temporary Imprisonment as the Nature of the Cause required, at least until the fitting of the next Convocation."

This was a most effectual Way to ruine the poor B. Longland's Regi- Wicliffues. For that now an Inquisition was set up fler in Fox's Acts and Mo- in every Parish, and Men were set at Variance numents. Vol. against their own Fathers and Mothers, and near-II. p. 34, 40, eft Relations: So that often a Man's greatest Foes 41, 42, 43, were those of his own Houshold, and Blood. || Ac-44, 47, 49, cordingly we find too frequent Instances, upon 50. Record,

Record, of the Brother detecting the Brother and Sifter, the Husband the Wife, the Sons their own Father and Mother, the Servants their Miltreffes, and Parents their own Children. It is no wonder therefore that many were informed of and brought before the Bishops, and forced either to abjure, or to fuffer perpetual Imprisonment, or be burnt. By these cruel and unchristian Methods was the Great and Noble John Lord Cobham, about this time, betrayed and feized, and condemned to die as a Traytor to both Goo and the King, being hanged on a Gallows by a Chain fastned about his Middle, and roafted to Death by a Fire made under him; which was the fiest Noble Blood that was fied in England, on the Account of Religion,

by Popish Crnelty.

But tho' these Barbarities, so reproachful to the Christian Name and Religion, terrified Men's Minds, and forced them to a quier Submission: Yet they no way contributed to alter their Judgments, and fettle their Belief. Nay it was very Erasmi eplain that, tho' by Authority, or the fecular Arm, pift. ad Adriwhereby they were devoted to Destruction, the anum. VII. Wieliffites were oppressed, they were not extinguilbed. For all it was made so eapital to have Polydor. even a Line of Wicliffe's Writings, there were Virgil. An. those who had Courage enough to preserve them, Hist. p. 400. and to take Copies of them : Altho for the Crime fcript. Brit. of having them some of them were burnt alive p. 380. with their little Books. And indeed how little these Cruelties served to convince Men, very plainly appeared, when, at the Reformation, about 100 Years after these Restraints were either moderated or quite taken off; the whole Nation, we see, whatever their outward Profession was before, unanimously, as it were, embraced these Principles, and shewed themselves very earnest in their Defence. Altho' we are now unhappily fallen into an Age that has lost its first Love, and is so generally corrupted both in Principle and Practice,

as to suffer the Opposition then made to Popish Tyranny and Superstition to be condemned, and the Cruelties used to sorce Men to approve of them

to be palliated and discredited.

A. D. 1415. At this time the Council of Constance sat, in which were condemned 45 Articles, said to be Dr. Wiclisse's, as Heretical, False, and Erroneous; and he himself was declared an obstinate Heretick, and his Bones ordered to be dug up, if so be they could be distinguished from the Bones of

A.D. 1428. the Faithful, and cast on a Dunghill. This Sentence was not executed till 13 Years after, when Orders were sent by the Pope to Richard Flemming then Bishop of Lincoln, to take up Dr. Wielisse's Bones and remove them. Whose Officers accordingly took them out of the Grave where they had lain undisturbed four and fourty Years, and burnt them, and cast the Ashes into a Brook adjoyning, called SWIFT.

All this Cruelty, the Reader can't but observe, was exercised on the poor unhappy Wicliffites, not only for their opposing the Faith of the Scriptures, as was pretended, but for their not submitting to the unexamined Determinations of Holy Church, and the absolute Authority of the same. They

2 Hen. V. and the absolute Authority of the same. They are charged with 'preaching and teaching openly and privily, divers new Doctrines and wicked heretical or erroneous Opinions, contrary to the Catholick Faith builded on CHR1sT, and blessed fed Determinations of the Holy Church

Doctrine of the Holy Church. So that the Determinations and Doctrine of Holy Church are put on the same Level, and reckoned of equal Obligation with the Catholick Faith builded upon Christ. Nay, this Catholick Faith is affirmed to be such as the Church hath sufficiently determined, declared and approved. This was the Engine which about this time was set up, as most successful against the prevailing Growth of the poor

poor distressed Wicliffites. The Eyes of the un? thinking Multitude were dazled with this Pretence. The Authority of Holy Church, and Infallibility of her Determinations. All the Arguments and Reasons of condemned Hereticks, tho' never so good and folid, were reckoned fufficiently answered, by its being afferted that they were contrary to the Determinations of Holy Church, to the Authority of which it was the Duty of all true Church-men to submit; and the Maintenance of this Pretence was effeemed the great Bulwalk and Security of the Church. The Vanity of thefe . 5 sugar Pretences Dr. Wieliffe discovered, and in this followed the Opinion of the most learned Writers of that Age, who maintained That the representa- Mr. Whartive Church, or general Councils were not only ton Pref. to a fallible, but had sometimes actually erred; That shop Pocock's. the Pope and his Cardinals did often revolt p. 35. from the Faith, or lead into Error themselves and Wieliff. Tritheir Churches; That 'the Decrees, and Defi-alo. fol. 109. nitions of the Church ought to be submitted to the Examination of every private Person; that no Article of Faith was to be received, which was repugnant to the Principles of Reason; and that not the Belief and Acceptation of the Church caused any Doctrine to be accounted true, and an Article of Faith, but the presuppofed Truth of the Doctrine rendred the Belief of it rational and justifiable. And all this was very necessary in an Age so fatally credulous and ignorant as to admit the Doctrine of the Church's Infallibility fo far as to believe, That ' if it should happen that the Church militant and the Church triumphant disagreed in an Article of Faith, the Determination of the Church militant ought ra-

^{*} Quod si replicas ex hoc sequi quod papa & Cardinales sui frequenter in side desiciunt ac se & Ecclesias suas sepe decipiunt, yera est conclusio sed dolenda. Trial. sol. 109.

ther to be followed.' But notwithstanding the Extravagancy of this Affertion, it was fo well calculated, like the Doctrine of Transubstantiation, for magnifying the Power and Authority of the Clergy, that he was look'd upon but with an evil Eye by them, and effeemed no Friend to the Church who was fo hardy as to oppose it. And the Clergy being now backed by the Civil Power, made those they counted their Enemies but too fensible of the ill Effects of their having an ill Opinion of them. To use Dr. Wicliffe's Words, Prologue c. they belpifen, beaten and fleen Chaiften Den made to the Image and Lykenes of the holy Trinitie. That it were better to bem bwellen among heathen than in luch Congregations. tive Charles or represent Company were not only

fall the bar bar had comercian a country circle in a lar the Pope guilding Canas are did often terroit from the Bairin, and lend up a nor themselves and their Chuschester That I do Dearces, and Delinitions of it of Charaction states be tubusined to



CHAP. VIII.

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Of Dr. Wicliffe's Opinions.

IN the foregoing Chapters I have, according to the best Light I could get, given a faithful Account of the Life of Dr. John Wichiffe, and the Sufferings he met with on account of the Opposition which he made to the Errors and Corruptions of the Age in which he lived. In doing this I have been obliged to mention fome of the Opinions for which he was perfecuted by the then Church Representative. But since they were afterwards so much misrepresented by his Adversaries, and so many others were charged upon him which were not to much as mentioned during his Life Time; I have thought it proper to add this Chapter, in which I intend to give as good an Account of them as I can get from those of his Writings which I have feen.

The Censure which the great Melancton passed. In prastage on him is well known, and made great Use of by libro cui titu, sententia vette Papists*. 'I have look'd, says be, into Wieterum de sa.' liffe, who is very confused in this Controversy, na Domini [of the Lord's Supper;] but I have found in him inscrip. Fremany other Errors by which a Judgment may be derico Myermany other Errors by which a Judgment may be derico Myermio. To. I. p. 416, 417:

^{*} Inspexi & Uuiglephum qui valde tumultuatur in hac controversia, sed deprehendi in eo multa alia Errata, ex quibus judicium de spiritu ejus sieri potest. Prorsus nec intellexit, nec tenuit sidei justitiam. Ineptè confundit Evangelium & politica, nec videt Evangelium nobis concedere ut legitimis omnium gentium politiis utamur: Contendit presbyteris non licere ut possideant quidquam proprium. Decimas nullis vult solvi nisi docentibus, quasi verò Evangelium vetet uti politicis ordinationibus. De dominio civili sophisticè & planè seditiose rixatur. Ad eundem modum de crena Domini sophisticè cavillatur publicè receptam sententiam.

F. Parsons' made of his Spirit. He neither understood, nor Conversible believed the Righteousness of Faith; he foolishes, Part 3. ly confounds the Gospel and Politicks, and does not see that the Gospel allows us to make use of the lawful Forms of Government of all Nations: He contends that it is not lawful for Priests to have any Property. He will have it that Tithes ought to be paid to none but those who teach, as if the Gospel forbad the Use of political Ordinances. He wrangles sophistically and downright seditiously about Civil Dominion. In the same manner he cavils sophistically against the received Opinion of the

De trad. Elsewhere he observes that Wicliffe plainly rahum. p. 127. Ved in denying that it was lawful for Priests to
In certise have any Property: That Wicliffe was mad in:
dispu. p. 330. Chinking that the Ungodly could have not Don

Loci com- So agen, in another Track he fays, That I the munes; de Wichiffian Superfeition which obliges the Minimi potestate ec- offers of the Grurch to be Beggars, and denies cless. To. 2. that it is lawful for them to have any Property.

P. 5550 at 615 permitions and seditions. Said would be it.

The fant things were objected to him by the Papill's as what they thought even. Protestants

Lord's Supper it in men on tome of Lapildo moed

F. Parlons Orders, or confectate the Sacrament of the Aul-

That it is against Scripture, for any ecclesiastical Ministers to have any temporal Possessions
at all.

⁺ These Articles are the 4th, 10, 11, 16, 17. 18. of those condemned by Arch-Bishop Courtney, &c. at the preaching Friers London, in 1382. the F. Parsons says They were some of Wiclisses first Articles condemned at Oxford, about the Tear of CHRIST 1380. and that after be published many porse.

That

That no Prelate ought to excommunicate any Person; except he know him first to be excommunicated by GoD.

That so long as a Man is in deadly Syn: He

is neither Bishop nor Prelate.

That temporal Lords may, according to their own Wills and Discretion, take away the temporal Goods from any Church-men, whenfoever they offend.

'That Tythes are meere Almes, and detayned by the Parishioners, and bestowed where they

will at their Pleasure.'

The first and fourth of these are to the same Purpose, and are vindicated by John Huss, who monumenta. observes that the * Article consists of three Parts, 1. That a civil or temporal Lord is no Lord whilft he is in mortal Sin. 2. That a Prelate is no Prelate whilst he is in mortal Sin. 3. That a Bishop is no Bishop whilst he is in mortal Sin. The first of these he thus explains, That a civil or temporal Lord is not a civil Lord apud Deum or in God's Account so long as he continues in mortal Sin. For this he quotes Ofea 8. which he thus paraphrases, 'They reigned, to wit, by Usurpation, and not by me who never approved of their Abuse of their Government. They were Princes, to wit, by Name or Title, and I did not know them, that is, I did not approve of their usurped Principality as to the Abuse of it.' And this seems very plainly to have been Dr. Wicliffe's Meaning. In his Tria- Adv. 7logue, as it is quoted by William Wodford, he thus ban. writes. 'In the 8th of Osea it is written of unbe-lum. lieving Kings, They reigned, but not by me; they were Princes, and I knew it not, and it is added as the Reason, of their Silver and their Gold have

6.

Wicke-Ang-

^{*} In the Article, as it was condemned by the Arch-Bishops are the Words Civil Lord, which are omitted by Parfons.

they made them Idols, that they may be cut off. They who do not reign of Gon, and whom in bearing Rule he does not acknowledge: there is no doubt but they want a just Dominion.' And therefore he concludes that 'It feems plain that no one in mortal Sin hath a true Dominion over any of the Creatures apud Deum in the Sight of GoD; but deserves to be called a Tyrant, a Thief and a Robber, altho' by Reafon of some human Law, he retain the Name of a King, or a Prince, or a Lord.' In this Opinion he followed St. Austin, as has been before hinted, who is quoted by Hus, as afferting that & Omne quod male possidetur, alienum eft, male autem possidet qui male utitur. Fideli homini totus mundus

Hifto. monumenta. Vol. I. 161.

divitiarum est, infideli autem nec obolus. To the fame Purpose he elsewhere observes, It tempozal regimen.MS. Lords bo Wirongs and Extortions to the People, they ben Traytors to God and his People, and Trants of Antichist.

expounded. MS. c. 11.

Dr. Wieliffe, its certain, always teaches Subjec-Great Sen-tion and Obedience to Princes. CHRIST, fays tence of Curfe he, and his Apollies weren molt abeilant to Kings and Lords, and taughten all Wen to be fuget to them, and ferbe them truly and wilfully in bodily Morks and Tribute, and dread them and worthip them before all other Men. - [Es u CHRIST paid Tribute to Emperoz, tommanded Den to pay him Cribute. And St. Peter commandeth in God's Rame Christen Men to be luget to every Creature of Man either to King as moze high than other, either to Dukes as fent of him to the Mengeance of Milvoers, and praising of good Men. Allo St. Paul conts mandeth by Autority of God that every Soul be luger to higher Powers, for there is no Power but of God. Princes ben not to the dread of good Work, but of evil Work. Will thou not dread the Potestate do God, and thou that have Prailing thereof. For he is God's Minister to them to Good. Sorbly if thou balt bon Chil diead thou, for he beareth not the Swort wirhour Caufe; for be is Goo's Minifter, Wenner into Wrath to him that both Chil. Therefore this Reed be ve fuget not only for delrath but for Con-Ccience. Pay to all Men Debes, both Tribute. and Cuftom for Things born about in the Lond. and bread and Ponour and Love. And our Sabiour Jesu Christ fuffered mekely nainfut Death of Pilate not excusing bim for bis Jurifdiction by his Tlergy. And St. Paul profer'd him ready to luffer Death by Doom of the Emperor's Justice if he were worthy to Death, as Deeds of the Apostles tethen. Accordingly he blames the Clergy of his Time for being Traitors to Kings and Lords in denying this Obedience, because they pleaded to be exempt from the King's Jurisdiction and Chastising, and refused to pay any Sublidie, 02 Car. 02 belving of our King and our Remme. without Leave and Allent of the worldly Brieft of Rome, So true is what Dr. Wicliffe says of himself and Followers, that they bestroien mostly God's Law Rebelty of Berbants agente Lozds. and charge Serbants to be fuget the' Loans be Tprants.

As to the 2d and 3d Parts of this Article, viz. that Prelates and Bishops in mortal Sin are no Prelates and Bishops, or that they do not ordain, consecrate nor baptise; I have shewn before that Wicliffe denied the Charge, and expressly affirms that the Effect of CHRIST'S Ordinance is not taken away by the Wickedness of those that minister it; fince, as he observes, t they ben not Autours How Proyof the Sacraments. What gave Occasion to his er of good

Men helpeth much. MS.

⁺ Unless a Christian Priest be united unto Christ by Grace. Christ cannot be bis Saviour, nec fine falsitate dicit verba facramentalia, neither can be speak the sacramental Words without lying, licet profint capacibus, the they are profitable to the worthy Receivers. De veri feriptu. MS. p. 138.

being understood otherwise, seems to have been his affirming That wicked Mens Prayer displeaseth GOD, and barmeth themselves and the People. It was then faid, That though Men be not worthy to be beard in praying for their own good Life, yet their Prayer is heard in merit of Holy Church, for they ben Procuratours of the Church. To which Dr. Wicliffe replied. That this is a foul Sophisme, a foul and a fotil Deceit of Antichist's Clerks to colour their Sin thereby. For this Glots is foule but contrary to Gon's Wlords, and none of thefe great holy Dodois knewen this fepned fotilty of dilozds till the fend was unbounden. dalhy thoulde God hear gracioully luch a curled Man's Daver? for he despiseth God in his holy Serbice, and falap beceibeth Thritten Wen, and ebil taketh the Honour of Priethood agenst God's Hells. for God commanderh by St. Paul that no Man take to him this Honour but he that is cleved of God as Aaron. And the Beople aelleth to find a true Berbant of Gop and clene of Life and debout to help them against their Sing, and Combrance of the fend; and if he be not such he veceiveth foul Christen People.

the Enemies of the Protestant Name and Religion are continually repeating it, to expose Protestants as Enemies to all Order either in Church or State, and particularly as to the last, of very seditious and rebellious Principles. If, says Bellarmine, the King pleases to hear or read the Truth, he will find that the Doctrine [of murdering Princes] which he objects to the Catholicks, is the Property of the Innovators; certainly of John Wichisse an English-man whom the Protestants value, and whose Praises Fox and Crispin, Writers of the new Gospel in England, have placed in a Chapter of their Books. In the eighth Session of the Synod of Constance, these Articles are

condemned. A secular Lord or Prelate is no

Lord

But notwithstanding the Falseness of this Charge.

Apologia.

nigel

Lord or Prelate fo long as he is in mortal Sin. The People may, at their Pleasure, correct their Lords if

they offend.

On this Occasion I beg leave to give another Useri de Instance of the Misrepresentation of Dr. Wicliffe's Christia. Ec. Opinions by his Adversaries. In or about the cle. suc. p. Year 1254. the Friers at Paris published a Book which they called the Eternal Gofpel. In this cursed Book, as it is called by the University of Paris, the Gospel of CHRIST is compared with this Eternal Gospel, and is found to be less perfect and worthy; as the Light of the Moon is less than that of the Sun, and the Shell not so much worth as the Kernel. Against this Book William. St. Amour wrote, to oppose the Blasphemies contained in it: In which he attempted to fnew that the Times he lived in were the last Times, or near approaching to them. This he does by enumerating eight Signs, the first of which is, 'That fome endeavour to change the Gospel of Christ into another Gospel, which they say will be more perfect, and better, and more worthy, which Gospel they call the Eternal Gospel or the Gospel of the Holy Spirit, which, when it comes, will void or fet aside the Gospel of

'CHRIST.' This Hen. de Knyghton tells us, De event. was very exactly completed in Wicliffe and his Angliz Lib. Followers, who, he fays, have changed the Gof. V. col. 2646.

pel of CHRIST into the Eternal Gofpel, that is, the vulgar and common Mother Tongue, and fo eternal because by the Laity it is reckoned better, and more worthy than the Latin.

But to proceed. Dr. Wicliffe is charged with afferting that 'It is not lawful for Priests to have any Property, and that they ought to be

Beggars; and that Tithes are mere Alms, and | How Reought to be paid to none but those that teach ligis Men shulde kepe or do their Office." certain Arti-

Now it's very plain from Dr. Wicliffe's Wri-cles. MS. tings, that he thought it resonable that a good Trial, f.1. 76. hood. MS.

* Commands.

lay.

C. 2.

C. I.

Prieft have refonable Liftone to ferbe Gop. Pay he allows it to be lawful to have a moderate Brobiffon belides the Pecellaries of Food and Of Priest-Raintent. Accordingly he finds Fault with appropring Parity Churches to over rich boules. Of Clerks and putting there an Joiot, and giving him too Poffeffi. MS. little Liflode, and taking all the Profit to themlettes. Dymes and Offerings he files Gop's Bart, and fays that Clerks mould live on them. and blames the Religious for making the Com-+ afford, mong to poor that they may not + forthe to pap thent to Curates. Accordingly he thus advises Short Rule the Clergy of his Time, It, fays he, thou be a of Life. MS. Prieft, and namely a Curate, live thou holily. paffing other Men in holp Brager, and Deure, and thinking, in holy Speking, Counfeiling and true Tething, and eber that Goo's & befts, his Golpel, and Mercues ben in the Bouth, and eber befoile Sin to brato Wen therefro, and that the Deeds ben to rightful, that no Man hall blame them with Belon, but that thine open Deeds be a true Book to all Sujets and I leto Ben to ferbe God and bo his hells thereby. For enfample of good Life, and open and latting Cirreth moze tude Wen than true Bieching by naked Moid. And walt not the Gods in great fealts of rich Men, but libe a mean Life of poor Weng Alms and Goods both in Weat, and Deink, and Clothe, and the Remnant gebe truly to poor Men that have not of their own, and may not labour for

> By all this it feems very plain that it was never Dr. Wieliffe's Meaning, that the Clergy should have nothing of their own, but be reduced to a State of Beggary. The Occasion of this Re-

> Febleness oz Sickness. And thus thou shalt be

proach feems to have been.

Great Sen-1. That Dr. Wicliffe observed, that we readen Curfe ex. not in all the Bolpel where CHRIST paid Tithes, pounded. 02 bab any Man do fo .-- that in one Country MS. c. 14. 15

a true Priett both to God and to Men.

is one Manner of Wishing, and in another fall by is a contrary manner, and if Tithes weren but by Go D's Commandment then every where in Chiftenbom Guibe be one manner of Cithing.

2. He contended that People should pay their Tithes and Offerings as they bit within few to the King Bears, to good Wen and able, to great Marchip and Parliament, MS. of Go D, to Profit and fairnels of holy Church fighting in Carth. that those Things that ben oue tou Priells Spulben not be agen by Strength, ne Diolence, or Curling, bur be geben freely withouten Exaction or Confirentiac

2. He difliked that pour People foult be con- Ibid. Grained to find a worldly Priet, fometime unable both of Life and Kunning, in Pomp and Paide, Cobetiffe and Enby, Blocany, Dunkenels anb Lechery, in Simony and herely with fair hous. and folly and gay Saddles and Bribles ringing by the way, and himself in colly Cloths and * Peluve, and to luffer their Telifes and Children * fine Fur. and their poor Deighbours perich for hunger, Thirft and Told, and other Michiels of the Minney of which display

4. He observed that the principal Cause to: which Tithes and Offerings foulde be paid was Turates reching their Paritiens in Mozd and Example. And that in many Caas Sujets may lefully withstone Tithes by God's Law and Man's Of Clerks also; and that the Turates ben more curled of Possessioners. MS. c. 25. Gos for withdrawing of teching in delago Ofthe Ofand Deed in good Entample, than the " Sujets fice of Cu-02 People in withdrawing Tithes and Offerings, rates. MS, when they bon not well their gottly Dice.

Complaint

Of Clerks

* This, Dr. Wieliffe tells us, his Enemies, in order to make him odious to the Civil Government, represented, as if he had taught that Derbants or Tenants may lambfully withold Kenty and Werbice fro their Lords, when Lards ben openly micked in their libing, Of Servants and Lords. MS.

s. He

Of the Orhood. MS. c. 19.

Trial fol 62.

5. He reproved the Clergy of those Times for der of Prieft- perthing and miniftring the Sacraments for their winning, for Ceking greater Salaries, and Cetting forth fables and new Botilties for bain Pame of Clergy. Before Cafar, fays be, endowed the Church, no one took this Honour of the Priesthood upon him unless he was called of GoD. Whereas now Men afpire to the Primacy in the Church, to be honoured and respected of Man, or for the fake of worldly Gain."

MS. c. 9.

Of Clerks 6. He lamented the Abufe of the Church's Poffeffioners. Goods. The Angel, faith he, fait full Sothe, when the Church was dowed, that this Day is Cleannt thed into the Church. For they that thulben be most meek and toilful pooz, and in most Debotion and Mirrour of all wooldly Tier: tues to worldly Men, ben now turned into Tucifer's Dide and Sathana's Cobetille, and Antichrift's bupocrifie, and Idlenels, and ben Mirrour of all Sing, and no Tongue in this Life can tell the Barms thereof.

> Laftly, He dilliked the Religious, Oc. their having Lordships and Mannors, of which, at that time, so many were in the Hands of Ecclesiasticks.

Bishop San-that it has been computed, they had little less derson's Ser-than one half of the Temporalties of the Kingdom. mons. p. 211. Dr. Wicliffe therefore shewed, that in the old Lato

expounded. MS. c. 18.

Ecclefix

Great Sen- all Prielts and Deacons, and Officers of the tence of Curle Temple weren lufrained by Tithes and Differ: ings, and had none other Lozoffip. And that Temporalties belong to temporal Men. That regimen.MS. Prieft, Deacon og Curate Cchulo not be Lozos by lozolyche Manner, to this underfranding that Belte and Clerk Chulden not foght by material Process, neither pleete noz Erribe by wozldly Manner against tempozal Lozds, taking from them fecular Lordifips .- That Prelates, neither Priests ne Deacons schulde not habe secular Dffice, fuch as Chancelloz, Trealurer, Party Stal, &c.

By

By Property is meant the highest Right that a Comel's Man hath, or can have to any Thing, which is Law Interno way depending upon any other Man's Cour-preter v. Protesie. And this, as it has been observed, perty. none in our Kingdom can be faid to have in any Lands, or Tenements, but onely the King in the Right of his Crowne. Because all the Lands through the Realm, are in the Nature of Fee, and doe hold either mediately or immediately of the Crowne.' And if this be true with respect to Lands or Tenements, that no Man has strictly the Propriety of them, it must be much more so in the Case of Tithes, or Lands, or Tenements bestowed upon GoD, that is, given to fuch People as befrow themselves in the Service of Goo, for pure and perpetual Alms. For here is plainly a Condition implied in the very Donarion. The Benefice is given for the Office. And

the Holy Church of England was founden in the 25 Edw- 3. Estate of Prelacy by the King, Earls, Barons, Stat. 6.

thus much our own municipal Laws aftert, That

Gc, to inform them and the People of the Law of God, and to make Hospitalities, Alms, and the other Works of Charity in the Places where the Churches were founded, — and certain Possessions as well in Fees, Lands, Rents, as in Advowsons

affigned to fustain the Charge."

For the same Reason are the Tithes stiled mere Alms, because they are given to make Hospitalities and Alms. But Dr. Wielisse no where, that I can find, asserts that the Tithes and Offerings are to be † detained by the Parishioners, and bestowed where they will at their Pleasure. He expressly limits this to many Cases; and in his Paper given in to the Pope's Delegates or to the Parliament,

K

⁺ Decime prædiales non debent subtrahi, cum ad Ecclesiam pertineant, in cujus damnum factum præpositi non redundat. de veritate scriptur. MS.p. 430.

to Cafes limited by Law, i. e. when the spiritual bead or Prefibent fails in punishing them, or that the faith of the Clerk is to be corrected. Nay he supposes that when the King, Gob's Vitence of Curle car, justly taketh these Goods of holy Church evil occupied by Sathanas Clerks, he beparts eth them wifely to just wen to help of poo? Men. and encrealing of virtuous Life both of

> Melancton further charges Dr. Wicliffe with neither understanding nor believing the Righteousness of Faith; or Absolution from our Sins through

Prietts, Lords, and Commoners.

Great Sen-

expounded.

MS. c. 19.

MS. c. 9.

rifæorum.

expounded.

MS.

Faith in the Blood of CHRIST fled for the Remiffion of Sins. But it is certain that no one can well fay more than he does to keep Men from trusting in an outward Righteousness, as contributing to the Of Prelates, building of Cathedral Churches, the Curiofity of gay Windows, and Colours, and Paintings, and Attendite a Babwyries; finding Wax to burn before Images, fermentoPha. to the Neglect of Compunction of their Sins, and minding of heavenly Things, and doing their MS. c. 4. 3. Great Sen- Alms to their poor Neighbours that ben bedrid, tence of Curfe feeble, and crooked, and blind, and therewith have nought of their own. Thus he elfewhere ob-

MS. c. 9. Odo funt ferves, that as to Pardons and holp Mater, in quibus fe- and Bleffings of Bishops it is a feigned ducuntur Thing — and to blind the Peeple, and make fimplices. them over little to bread Sin; for that they trust in these falle Pardons, and not in God's Mercy, and their own bery Repentance and

Of Prelates, good Life. As to Merits he shewed that it is MS. c. 43. never taught in all the Golpel that Saints diben moze holy Werits than were nedeful for their own Blifg.

Besides these Opinions, Dr. Wielisse maintained Trial, lib. IV. c. 33. it as probable, that the loofing of Satan commenced in the second Millenary after Christ's Ascension, and that after this looking of him, the Church notably swerved from following after CHRIST.

Of this he gives fome Instances: As the Opinion that Grace may be bought and fold, as an Ox or an As, and as a Consequence of it making

Merchandize with the buying of Pardons, and Ibid. lib. blotting out of Sin; the Error concerning the Eu-III. c. 7.

charift, that it is an Accident without a Sub-

ftance: The giving the Preference to the Pope's
Bulls, and neglecting the holy Scriptures.' From
hence he dates the Rife of the several Sects of Friers, whom he calls the Tail of the Dragon, and
compares to the Locusts which came out of the 1bid. lib.
bottomless Pit, computing their Number here in IV. c. 32.

England to be 4000, and that they yearly expended of the Goods of the Kingdom 60,000 Marcs.

Dr. Wichiffe defined the Church to be the Congregation of jul Men for whom Issu Christ theod his Blood. Of this Church, he fays, CHRIST is the head, he is Saviour of the Great Sen-Body thereof, that is the great Multitude of expounded. all morthy to be fabed. Elsewhere he distinguish-MS. c. 2. es berwixt the veri Bodi of CHRIST and his Of wedded medito of feinito Boti. Of the former he allows Men and only fuch to be Members who shulden be faved. e. 3. Of the latter he owns Hypocrites to be the med-Ind Church, fays he, that is that comprehend. pth cholen Men to Bliffe, and allo Apportitis that thousen be bamned. So agen. Holp Chirch Prologue c. which is the golfip Body of Christ, is a 12. Ret which is not pet drawn to the Brunk. Therefore it bath evel aben * medlyb with good Ibid. c. 14. Men toll to the Dome in which thele thulen be beparted fro them. As Parts of this medlyd Church he reckons the † Clergy, fecular Lords,

⁺ Thomas White, whom Walden calls Albus, who wrote about A. D. 1428. reckons three States of the Church militant, viz. The Clergy, Soldiers, Labourers or Mechanicks.

Odo in qui- and Commons. Whereas, he observes, inhen bus feducun- apen freken of holp Churche thep underftonben tur. MS. annon Brelates and Prietts, Wonks, Cannons and freres, and all Men that have Crowns, the they liven never to entriedly agenst Gon's Law, and cleven not ne holden fecular Men of holy Church the they liben never to truly after Gop's Law, and enden in perfect Charity: But nethlels all that thullen be laved in Blils of beaben ben Dembers of holp Church, and no mo those ben Adembers of holp Church as ben good Chriften Wen, that kepeth God's belts.

He maintained that the King hath a Juriloic-Great Sentence of Cure tion and Bower of the Perlong of high Preexpounded. lates and less Prieffs, and Goods of holp MS. c. 11.

and Lords. MS.

Church. That Solomon put bown one bigh Of Servants Prieff and ordained another in his Place, and outlained the first without aring help of Clerks, for Craitery don to Solomon and his People: And Treason agenst Christ and his Law, and his Beople, is moze then Treason agenst an earthly kinge, and more thuibe be punith. eb. That as Peter and Paul techen, Lords ben ordain's of God to benge Milbeeds and Milboers, and to praile good Deeds, and good Doers. Then the moze that a Sin is, the moze * owen Lords to punish it. But the Sin of Clerks is moze then the Sin of other

ought.

Il lay or igno. Il letub Men, then Lozds owen moze to puniff Sin of Clerks then the Sin of other Men. rant.

He opposed the making the Belief of the Pope's being Head of the Church, an Article of Faith Of Pre- and Salvation. Allo Belates, fays he, maken many new Boints of Britef, and fron that is not enough to beliebe in Tesu Christ and to be criffned as CHRIST leith in the Bolpel of

lates. MS. c. 14.

> This Mr. Collier charges Wieliffe with, and ingenirufly obferves. That the religious, impotent People, and others are excluded.

Mark:

Mark: But if a Man beliebe that the Biffian of Rome be bead of holy Church. And certes the Apolies of Jesu Chaist confrepned neber any Man to beliebe this of themleibes, and pet thep were certain of their fabing in beaben. bow thulbe then any finful Wetch that wot never where he thall be bammed og labed, constrept aben to beliebe that he is bead of holy Church? Certes they confrepnen Men Cometime to beliebe that a Devil of bell is bead of holy Church when the Billion of Rome thalf be damned for his curled ending in Sin. So elsewhere he observes, That mozibly Clerks maken blind Wen beliebe that the Pope tence of Curie is head of holy Church, and the most holy fa-explained. bir that map not fin, and he deftropeth the faith of holy Church, Weeknels, Patience, and Charity, and Defire of heavenly Blifs. Therefoze as the true Clerk + Robert Grofthead wrote to him, he is Caule well and Ground of Deliguation of Chriften faith, and good Religion, by making of evil Shepherds, and Priveledges and luffring of Sin; fith he map belt delfrop it, and most is holden thereto.

Dr. Wicliffe opposed the Authority, which, at How Anthat time, was claimed to the Church. The Destichrist, &c. vil Satanas casteth by Antichaist, he says, destroy holy and his worldly falle Clerks to deftrop holy Writ. MS. Wirit, and eriffen Abens Belief, by afferting c. 2. that the Church is of moze Authozity and Credence then is any Golpel, They fepn that Nicodeme and many mo writen the Golpel of CHRIST's Life, and his teehing, and the Church put them away and approved thefe four Bolpels of Matthew, Mark, Luke and John. Then the Church might as well habe put out thefe four and approved the other Golpellers; fith it was in free Will and Power of the

Church to reprobe and damnen which thep

molden: and approbe and accept which them liked, and therefoze men shulben belibe moze to the Church then to any Golpel. To this Pretence he replies, That thefe farcalting Bereties understonden by the Church the Pope of Rome, and his Cardinals, and the Multitude of worldly Clerks affenting to his Symony and morldly Lordfhip ober all Kings and Emperozs of this World : for elfe it were not to their Durpole to magnify the Church as they now bon. That true Wen fepn that the Clergy that first was kunning and holy of Life was Airred by the Dolp Goff to take thele Golpels. and chargen not criften Deople with moo : Sith thefe ben enow, and profitable at the full, and ben figured in many Prophecies of Gon's Law: And these four Witnesses were accepts ed of the boly Chaff to this Writing for manp Skills that we may [not] tell now. But certes the Church might not have put away thefe Golpels, and accepted the other, for then it had done agenft the Truth of Issu CHRIST. and agenti Charity of the holy Choft for to put away thele Witnelles that knew moze of Gop's Dribity, and weren holier of Life, and to take Witnesses not so kunning of God's Doom, ne to holp of Life, ne fo meke, ne fo frable in faith and Love of Jesu Christ. So elfe-Of Prelates, where he telis us, That our Prelates magnifie themselves aboven | ESU CHRIST, GOD and Man: for Jesu Christ commanded and taught openin that Men thuide not gebe Cres bence to him. but if he bid the Works of the Pabir of beaben : But our Dielates chalengen that we gebe Crebence to [them] where thep bon well oz ebil. Alfo CHRIST feith to the lews of himfelf that thep fhullen * brem a + Judgment. rightrous + Doom, and not after the face : And in his Paffion time CHRIST bad a finful Darlot

MS. C. 15.

hariot and curled to bear Mittelle of Chil in cas if Christ hab faib Chil: But our Prelates that don Chil both in Debe, Speche and Thought, crien kenelp that Sujets thulien not deme them though they bon openip agente Charity. Alfo Paul bidbeth that his Sujets bemen that thing that he feith after that he was rabifhed into the third heaben; but our Pzelates wolen not that we beem their Beying though it be contrary to God's Law openly:

He therefore fays, Molf Wen mondgen inhp Great Senmoribly Clerks curlen to fatt for breaking of tence of Curfe their olon Statutes, Privilebges, and weis expounded. ward Cuftoms, moze than foz open breaking of MS. c. 29. God's Commandments; fith no Man is curfed of Gop only for breaking of his Belts,

whatever mogloly Wiretches blaberen. And ellewhere, he ftiles fuch. Ercommunications fepned Centures infliced by Antichailt's Ju-

rildiction.

He affirms again and again, That Prelates and Priefts ordenned of God comen in the fread of lates. MS. c. Apolities and Disciples: and that CHRIST', 2, 3. ozdained Pzielthood. Freres. MS.

He acknowledged Orders to be one of ' the fe-c. 12. fines them. Order is a Power given to a Clerk expounded. of God by the Ministry of the Bishop, to MS. c. 6. minister duly to the Church.' But he blames Trial. fol, the extorting Money of those who came to 124. any holy Order, for Barbour, Fees, and great Ranfoms for Letters; 'the taking for writing and Great Senfealing of a little Scrowe with fix or feven tence of Curfe Lines twelve Pence or two Shillings. And Expounded. fays, that if it were need they mighten be fhaven at a common Barber, and clippen all a Year for the Money that their Barbour ta-' keth at once.' This he fays is ' certainly foul Extortion.' He likewise afferted, That sending

of thele worldin Prelates is not enough, with. out fending of God, as St. Paul meneth.

Of Prelates. c. 6.

expounded.

MS. c. 6.

He likewise blamed the Prelates of his Time for holding the Halwing of dead Stones oz bead Carth, and other Ognaments of the Church; as Cleffments, Clothe, Chalis, and Dil and Crem moze worthy than the balwing and Bleffing of the Sacrament of the Auter that is very Christ's fleth and his Blood ---for, fays he, they holden to themselves balwing of Auter Stones, Churches, and Churchpards, and other Cloths of Church as moze worthy and precious, and fuffren poor Priefts be they never to unknnning and vicious against God, fo that thep fpeken not agenst the Sin of Pzelates, to make the Sacrament of the Auter each Day, as if that were less worthy and Great Sen lefs precious. So elsewhere he observes, that tence of Curse why that poor Priche and lewb Men, in time of Deed map lawfully baptize Children, and not confirm them, is great Wonder among Men of Reafon .- therefore to mannifie their State in Pribe, and charging of Criffen Men thep referben this new confirming [bleffing a poung Child with a Rag and Dil] to themfelbes, and putten the moze traveile, and more worthy and needful Sacraments on poor Brieffs: And that in this thep fewen their Clanity and worldly Dignity.

> He further complains, That Priefts were for bidden either [to fap Mals oz preach the Bols pell in a Biffop's Diocesse unless thep habe Leave of that Bishop, and that they sall pap commonly for that Leave much Money, or eife Iwear that they thall not freak against areat Sing of Bifhong and other Prielig.

He affirmed that thele Terms venyal and dead-Ode in quibus feducun- ly ben foumben of new Men, withouten Mucoztur. MS. irn of holy Writt.

His Opinion of Oaths he thus expresses; Logdis Prologue and Brelates exciten Grongip Wen to bo 300 c. 10. latrpe, for thep Iweren customabli, needlefsli, and oft unabilely and falle, bi the Membres of God, by Chrystand by Sapntis, infomuch that eche Lozde and Pzelate compnip maketh to home an Idole of fome Seput, whom he worthipith moze then God. for comentp thep Iweren by our Lady of Walfingham, Seinte John Baptift, Sepnt Edward, Sepnt Thomas of Canterbury, and fuch other Deintis, and chargen more this Doth then tho they fweren by the holte Trinitie. And in al thus then honouren moze thele Seints than thep honouren the halp Trinity. Though it were les ful to Owere by Separts, this is Idolatrie to charge more an Othe made by fuch Seputis, than by God Almighty, either by the holy Trinity ---- to Iwere by any Creature is to do Adolatrics. — to force by a Treature is agens God's Commandment: And therefore CHRIST in the fifth Chapiter of Mathewe commaundoth to not Iwere bi beaven, neither bi Carth, and understondith by beaben and Carth. Creatures of beaven, and Creatures of Earth. And in al the olde Lawe it is not foundum where Goo grantuthe to twere by any Creture, but only bi hys owne Rame, 02 bi himfelf. - To abliepne fro this needielle and leful, and to elchewe Pape and fpeake bonour of God, and his Lawe, and reprobe Spnne by wape of Charity; is Matter and Caufe nowe. why Prelatis and fome Tords flaunderen Men, and clepen hem Lowlardis, Deretiks, Reifars of Debate, and of Trealon agens the King

Dr. Wielisse owned the bitter Pains of Pur- On the gatozy, and affirmed, That seping of Mals Pater notice, with Clenness of holy Life, and brenning MS. Great Sen- Debotion full much, and neer Honds, woll tence of Curse pleaseth exp. MS. c. 7.

pleafeth Goo Almighty, and profiteth to Chriften Souts in Burgarop. But in his Tract of the Chirche of CHRIST and of hir Membris, &cc. he thus writes, There, the Seyntis in Purgatorie, fynen not of newe, but purce their all Synnes; and mani Errours fallen in pravinge for thefe Separis, and ath thei alle ben debe in Bobie Carr's Wordis mai be taken of hem, fue we Carst in our Lpf, and late the Debe burie the Deebe.

Ibid. c. 30. He opposed the Notion. That the singing of

fpecial Pravers by Clerks, as famuleey and benefactory thall turne to Wen after their granting and limiting. Thus, he fays, the rightful Des ling of God for the god Life of Men is forget: ten, and Deling of finful Fols that knewen not the Ablenels of Men, and rightful Dom of Gon is holden forth: And thereby migher Wen ben brought out of Beliebe to Truft more in Special praying and applying of Unful Men, than in the rightful parting of God, and Righteoulnels of their own Life, and by Truft of fuch fperial Players Looks under Konden that they Gulben be erculeb the' they bon Coil. He therefore affirms, Sa- That Prietes of Religious that ben out of Chariefts casten vity, and liven agenst God's Commandments by three cur- as in Clotony, Dunkenels and Enmity, and fed Herefies, Prive, Ctieren Goo by their bain praying to Ge. MS. c.4. Mengeaner rather than Weren ____ that whoever libeth belt, praveth belt; that a limple Pater Nofler of a Plowman that is in Charity is better

Defire to be Goo's Will—and in Work alfo, He likewise opposed the introducing the New Of Prelates. Song which, be fays, they tlepen t Gon's Ber; MS. c. 11.

than a Thousand Maffes of coverous Brelates, and bain Religious full of Coberfile, and Pribe, falle flattering and nourishing of Sin. That Praver frandeth principally in gob Life and holy

⁺ This New Song was introduced by Ofmund Bishop of Sarum, A. D. 1090. And about 1227 the fame artificial Chaun-

bice, and which he describes by beschaunt, tours tre Bote, and Digan. By thefe, fays he, the Diefts are letted two frubring and meathing of the Golpel. So agen he observes, That Mattins, and Mais, and Evenfong, Placebo and Dirige, and Commendation, and Martins of our Laby wert orbained of antal Men to be fung with high evping to lett Wen fro the Sentence and under fonding of that that was thus fung, and to maken goen weary and unditholed to fluby God's Law. For a King of hebs, and of hort Time then moze bain * Tapes founden belchant, countre Pore, and Dagans, and fmall breking that ftiereth bain gen to dauncing moze than mourning. And therefore ben many proud and lecherous + Lozels founden + Devourers. and bowed with remposal and worldly Lozdhips and great coft. But thefe fois Gulben dzead the tharp Words of Auftin, that feith, As oft as the Song liketh me more than doth the Sentence that is fung, fo oft I confess that I fin grievoully. And if thefe | Knackers excusen them by Song in the | Players or old Lato, fepe that CHRIST that beft kept the Toyers. olde Lawe as it bulbe be afterward, taught not ne charged us with fuch bobily Song, ne any of his Apolles, but with Debotion in Beart, and holy Life and true Beething, and that is enough and the best. But who shuld then charge us tolth more oure freedom and Lightnels of Christ's Law? And if they fevn that Angels * bearen God by Song in Beaben; fere that we kunnen not that Song, but they ben in full Midogo of their Enemies, and we ben in perilous Battle; and in the Hally of Weeping and Mourning, and our Song letteth us fro better Occupation, and ftirreth us to many great Sing, and to forget us

Chaunting was brought into the Church of Scotland by Simon Taylor a Dominican Frier; at which Time St. Elred wrote against it, and very much exposed it.

feibes: But our fleffip Deople hath moze lihing in their bodily Cars in fuch knacking and tattering than in hearing of God's Law. and fpeaking of the Bliff of Beaben. For thep wolen hire proud Prielts and other lecherous Lozeles thus to knack Dotes for many Marks and Wounds: But thep wolen net gebe their Ming to Brieftes and Chilbren to lerne and teche God's Law. And thus by this Robelrie of Song is Gon's Lam un frudied, and not kept, and Pride and other befool'd. great Sing meynten'o, and thefe t fonnyb Lords and Beople geffen co habe moze thank of Gop, and worthinen him moze in holding up of their own Dobelries with great Colt than in Learning and Teching and mepntening of his Law, and his Derbants and his Detinance. Buc where is moze Deceit in faith. Hope and Charity? for when there ben fourty og fifty in a Queer, three og four proud and icherous Lozels thullen knack the most bebout Berbice that no Man thall * hear the Sentence, and all other shullen be dumb. and looken on them as fools. And then Strumpets and Chiebes prailen Sire lack. 02 Hobb and William the proud Clerk, horn [mail thep knacken their Potes, and fepn that thep ferben well God and holp Church, when thep defpisen Gop in his face, and letten other Eriften Wen of their Debation and Compunetion, and frieren them to worldip Danity;

* Vibratam illam & operofam musicam, quæ Figurata dicitur, auferri placet, que fie in multitudinis auribus tumultuatur, ut sepe linguam non possit ipsam loquentem intelligere. Reforma. Legnm, de divi. Offici. c. 5.

Non aliunde venit, quod in pagis & nonnullis etiam oppidis videmus tantam hominum ruditatem, tantam infeitiam rei Christianæ, quam quod vocum & organorum strepitus frequenter audiant, fermonem evangelicum aut nunquam audiant aut perquam raro. Erasmi, Epist. Lib. 29. Ep. 64.

And thus true Berbice of God is letteb, and this bain knacking for our Jollity and Bribe

is praised above the Moon.

He blamed some Priests sor unwisely taking Order of a Dow of Chassity, and desouling Wives, Priesthood. Wishows and Maidens; and observes, That sith MS. c. 9. Of wedded Fornication is so perilous. and Men and Men and men ben to frail, God ozbained Prielts in Wives, Oc. the old Law to have Wibes, and never forbid MS. it in the new Law, neither by Christ, ne by his Apollies, but rather approved it. But now by hypocrifie of fends, and falle Men, many binden them to Prieffhood and Chaffity, and forfaken Wibes by God's Law, and * thenden Maidens, and Wives, and fallen fouleft of all. for many ben Prieffs wrong. and Religious in boing and other for to habe lufful Life and eafp, poung and firong of Complexion and faren well of Weat and Daink. and molen not trabeile neither in Penance, ne Study of God's Law, ne teching, ne labout with their Bonds, and therefore they fallen into Lechery in divers Degrees, and in Sin agenst Kind.

For the same Reason he lamented That many Bentlemens Sons and Daughters ben made religious agenst their wills when they ben Children mithouten Discretion, for to have the heritage wholp fto a Child that is most loved. And when they come to Age, what for bread of their friends, what for bread of Poberty in cas that they gen out, and for hypocrify and flattering and fair + Beheffs of thele Re- + Promifes. ligious, and for bread of taking their Boby to Prifon, thep baren not thew their heart, ne leaben this State, tho' thep knowen themfelbes unable thereto, and thereof cometh Mecheric, and sometime murthering of Men. Hence he fays that fuch private Houles which Trial fol probake Gop bp a counterfeit Holinels, are 71.

Ibid.

com:

commonly the Belt of the Debil. Rethicls Of wed he fays, tho Matrimonp be good and greatly ded Men and commended of God, pet clene Dirginity is Wives. MS. hetter.

His Opinion of the facerdotal Power of Abso-Of Prelates. MS. c. lution as it was taught in his Time, he thus expreffes : Mozidip Pzelates blafphemen agenft God the fabir of Beaben, for thep taken un: . . on them Bower that is specially and only referbed to Gop, that is, affoiling of Sins, and full Remission of them. for they taken on them

principal affoiling of Sing, and maken the Deople to believe to, when they have only Af-* Meffengers. foiling as Dicars 02 * Maffagers to witnels to the People that Gon affoileth foz Contrition; and elle neither Angel ne Man, ne God himself assoileth, but if the Sinner be contrite,

that is, fully have Sozrow for his Sing, and have Will rather to fuffer Lols of Cattle, and worldly friendship, and bouse, and bodis ly Death, than to do wittingly agenft God's Commandment and Will. And they chargen more their own Affoiling, than Affoiling of God. for if a Man come to their Schrift and Sacraments, they affoilen him, and maken

him * fiker, though the Man lie upon him-

felf, and be not affoiled of God. And the a Man be never to affoiled of God for his entire Sogrow for Sin, and Charity that he hath now to God, they fepn he is damnable but

if he be affoiled of them, if he habe Space thereto, though they ben curled Beretics and Enemies of CHRIST and his Deople.

+ Regard. thus they taken little + Reward to God when he feith, In what ever Time a finful Man hath entire Sorrow for his Sins, he shall be safe. Thele Pzelates thuiden pzeach this Contrition and Mercy of God, and Joies of Beaben,

and the Peril of Schrifte withouten Repentance, and founels of Sing, and great Pains

* fure.

of Dell, and Righteoulnels of God to make the People to fice Sin, and kepe truly God's Commanments, and not beceyben them by their ofon Power of affoyling, ne by falle Parbon, ne faile Prapers, and other Robelries

helides God's Law.

Of Indulgences he thus Writes ; Prelates, fays he, bilcerben foul Chaifren aBen by fenneb Indulgencies og Parbons, and robben them cursedly of their Money. For they techen Men that for Stations of Rome, and for gaining of Alms after finful Wens Will, thep foulden have I Thousands of Pears of Pardon, and also Parbons withouten Rumber to Man's Onderstonding. And this Pardon is forgibenels of Remission of Sins when Wen ben berily contrite for all their Sing, by bertue of CHRIST's Paffion and Wartproome, and holy Merits of Saints that they diden more than was needful for their own Blils. But this is taught never in all the Golpell, and never uled it neither Perer, ne Paul, ne any other Apolile of CHRIST. And pet they mighten, coulden and weren in molt Charity to teche and ule this Pardon, if there had ben am luch. For in CHRIST was all manner of good * Loze, and * Learning. good Life and Charity, and molt after in his Apolities. And fith CHRIST found and taught all that is needfull and profitable, and he taught not this Pardon, then this Pardon ning neither nedeful ne profitable. Also all Men that ben in Charity, ben Partners of Christ's Paffion, and of all good Debes fro the Beginning of the Mozio till the last End thereof by

^{||} Quicunque orationem sequentem devote direxit, promerebitur 11,000 annorum indulgentiarum. Et per tot dies videbit beatam virginem ante diem exitus fui per quot annos continuaverint. Hora beatissima virginis Mariæ secundum usum Sarum. 1555.

the most rightful Deling of Issu Christ, as much as it is rightful : And more thall no Man have for no Brant of any Treature of Gop, than for this Bope's Grant or Bifhops neber the more of Pardon. Then ben Wen great Fols that bien thefe Bulls of Pardon to bere, and maken them more buly to getten them, than to keen the bells of Gop, and to gebe their Alms to the molt por and near Reighbourg. Foz it Centeth that thep ben out of faith, Hope and Charity: for they truften to habe mo Thank to bo their Alms after finful Mens Will and Teching, yea to rich Houfes or rich Den that have no nede, than to bo their Almsafter CHRIST's Teching and to moft nedy Men. Also if the Day of Dom comen before thefe Thousand Pears of Pardon comen out. then these Pardons ben falle, for after the Dom hall be no Purgatozy. Bur no Man wot how son the Dom hall come. Pethless the Bone and his Officers in thele Indulgencies prelume to ben even with Godin knowing certainly the coming of the Dom, and in departing of Merits to whom that them liketh. But both these ben empropred to God, and then it is Blafphemy for any Treature to take this to him as both the * Men or Pope with his * Depne. Also it semeth that the Pope and his ben out of Charity if there dwell any Soul in Burgatozy. Foz he may with full Beart, withouten any other Coft, beliber him out of Durgatozy, and they ben able to receive luch Belp lith they ben in Brace: Then if be beliber hem not out of Purgatozy, him lacketh Charitp. And if he have not Power to beliber all, then is he out of Charity, and Deceiver of Man's Soul; fith he techeth that his godly Tresour is endlesse in eche, and is never the less though be parted it generally among all. Also it pasfeth Mans knowing what is God's Dom to fuch Souls, then it scemeth a great Pride for a anful Man to make him certain and Matter of GoD's

Family.

Go o's Dom that he knoweth not. Also these Pardons gon not for Charity, but for worldly * Dit, as it feemeth. foz if Parbon thulde be granted, it Bulbe be granted for to make Peace and Charity, and not for to make Diffention and Marrs, and Thaiften Man to f flen his Brother ; + kill, flay. and for to fire Men to keep Goo's beffs, and not to bo after angular Will or Worldly Profit of anfull Wen that leken their own Worthip og worldly Winning moze than fabing of Christen Souls; and for to cap the Pater Noster that CHRIST made himfelf; and not for angular Prapers made of us felbes for Love of an earthly King. But in all this is the contrary don as Men fepn in Dede; wherefoze it is all out of Tharity, and then it is nought worth. Also if this Pardon be an heavenly Gift and gollly, it thould be given freely as Christ techeth in the Golpel, and not foz Money, ne worldly Gods, ne fleshly Favour. But if a rich Man wole bie dere the Bull, he thall have a Bull of Pardon with Thousand Peres though he be curled of God for his finful Life; and a por bedrio Man that hath no Money, and may not traveile to Rome, or to luch another Place, he thall have no Pardon of the Pope, tho' he be holy and full of Charity. Then ath this Pardon Gould be freely geben, if there any fuch be, it is Theft, Robberie to take thus much Gold therefore. But thele hypocrites fevn that they taken nothing for Pardon, but for the Bull that is feled. Tertes a little bede Lead coffeth many Thousand Pounds by Deer to our por Lond. Siker they difceyben the Deople and japen them. For thep fillen a fat Bole for little or nought, but the Garlick coffeth many Shil-Ings. Allo, this feyned Pardon discepbeth many Wen : for rich Men trulen to flee to beaben thereby withouten Pain, and therefoze bzeaben the Sin the lefs; and of bery Contrition and leabing of Sin, and of boing Alms to moft Lz needy

* Dirt.

* truly.

+ much.

needy Wen is little Spoken of. For the it were * fothly telde this Pardon Goulde be fet at nought. Great falinels is this to magnifie the Bope's Bower to t mychel in Burgatozie, that no Man here can teche by holy Writt ne Reson. Sith me feen in this dotoeld that a little Barlot bef. pifeth the Pope and Groieth his Lozdinip, and pett he both all his Wight, all his Witt, and all his will to be benged upon such a por Barlot. Then it feemeth for many Skills that this fepnen Wardon is a foril Merchandize of Antichzist's Clerks to magnifien their feyned Dower, and to getten worldly Gods, and to make Wen brebe not Sin, but * akerly to wallow therein as Hoggs.

* fecurely.

Great Senexpounded. MS. c. 6.

As to Confession, Dr. Wiclisse taught that Confession tence of Curfe made to true Prietts, and witty in God's Law, both much Coo to finful Den, to that Contrition for Sing before bon come therewith, and god Life, and keeping Goo's belts, and Works of Mercy done to por Men fue after.

Ibid.

He calls Extreme Unction the Sacrament of the last Anointing, and blames coverous Priefts for

aring greedily Money for it.

C. I.

Of wed- So he stiles Matrimony. This bodily Matrimo: ded Mer and np, fays he, is Sacrament and figure of the Wives. MS. goldly Wedlock between Christ and holy Thurch, as St. Paul Ceith. Alfo, this Wedlock is nedeful to cave Mankind by Generation to the Day of Dome, and to restoze and I fulfill the Rumber of Angels bamned tog Pride, and the Pumber of Saints in Beaben, and to lave Men and Momen fro Fornication.

Heresie he defines to be Errour meyntened agenst holy Wiritt, and that in Life and Con-

berfation, as well as in Opinion.

It feemed to Dr. Wieliffe probable that fo many Men should be faved, as there were Angels that fell, and Men created whilf the State of Innocence continued. Trial. fol. 92.

Fol, 56.

In his Trialogue he thus delivers his Opinion of the Necessity of future Events. ' Quoad lapfum meum de necessario, recolo me dixisse in libro primo, quod omnia que evenient absolute neceffario evenient. Et fic DEUS non poteft quiequam producere vel intelligere nifi quod de facto intelligit & producit. Sed quia quondam defendi constanter hujus oppositum, nec claret adhue mihi demonstratio que hoe probat, ideo utor communiter hac cautelâ, mihi proposito tanquam possibili uno, quod non est de facto. Suppono hoc tanquam poffibile, si DEUs voluerit. Sed quia non scio quod DEUs determinavit oppositum, & scio quod multa sunt de facto quorum dubia & sententias ignoramus; ideo ne evagemur superflue in incerto, vellem quod tractaremus de veritate possibili quæ est de facto, cum multas tales culpabiliter ignoramus. -- Cum ergo in igno- 1bid. fol. 59 rantia DEI, in variatione sua volitionis, vel rei impedientis, non potest obstaculum evenire, relinquitur quod propositum Da 1 opportet necessario adimpleri, & fic omne futurum necessario

eveniet. † In the same Book he moves the Question con- Fol. 120. cerning the Salvation of a baptized Infant, and fays, he dares not determine on either Side. His Words are 'DEUS, si voluerit, potest damnare infantem talem fine injurià fibi facta, & fi voluerit potest ipsum salvare. Nec audeo partem al-' teram diffinire, nec laboro circa reputationem, e vel evidentiam in ista materia acquirendam, sed ut mutus subticeo confitens humiliter meam ignorantiam, verbis conditionalibus usitando, quod non claret mihi adhuc, si talis infans a DEO salvabitur vel damnabitur.'

+ Quamvis omnia futura de necessitate eveniant ; DEUS tamen vult quod bona servis suis eveniant per medium quo ora. tur. Expof. decaio, MS. p. 81.

By

By this Account of Dr. Wicliffe's Opinions, which I have faithfully given the Reader in his own Words, he will be enabled to judge how little Care his Adversaries have used, either to be informed themselves exactly of what he taught, or to give a just Representation of it to others. Of Coll. No. 20. which, I think, the Paper which I have put in the Collection, which was drawn up by some of his Followers after his Death, is an additional Proof.



CHAP. IX.

Of Dr. Wicliffe's Writings.

S Dr. Wicliffe was very diligent and frequent in reading his Divinity Lectures, and preaching: So he wrote and published a great many Tracts. Infomuch that we are affured a Cochles Hift. certain Bishop wrote out of England that he had Hussit, lib. 1. got two very great Volumes of them, which feemed to him as large as St. Austin's Works. Subinco Hift, Bo-Lepus Bishop of Prague burnt 200 Volumes of hemo. apud Fasciculum them very finely written and adorned with costly rerum. Vol. I. Covers and Gold Bosses, for which Reason, Ip. 297, suppose, they belonged to the Nobility and Gentry of † Bohemia. Many of these Tracts he first published in Latin, and afterwards in English. For which he is thus complained of ; That 'not be-Vergil. Hift, f ing content to have filled Books written in La-Anglia. lib. tin with his Herefy, he also out of them compo-' sed Books written in his Country's Language,

1. Dialogus. 2. Trialogus.

3. De incarnatione verbi divini.

4. De corpore Christi.

5. De Trinitate.

& formå.

6. De Ideis. 7. De materià

8. De Hypotheticis.

9. De individuatione temporis.

10. De probationibus propositionum.

11. De univerfalibus.

12. Super Evangelia sermones per circulum anni.

13. De dominio civili.

14. Decalogus. 15. De fimonia.

16. De Attributis.

Of these John Hus tells us No. 6, 7, 9, 10. treated of bumane Sciences, Hist, & Monu. Fo. Huss, Vol. I. p. 113.

⁺ The Names of the Books wrote by Dr. Wiclisse, which were carried into Bohemia and burnt there, are as follows.

and forthwith published them, that he might make even the Country People skilful in his mifchievous Superstition; and that he had his End. For this Reason all People were very strictly forbidden to read any of Dr. Wiclisse's Writings, and very diligent Search was made after them, especi-

Scrip. p. 380. all those who kept any of them, so that it was more than Capital to preserve even the least Tittle of them from the Flames. By these Cruelties People were very much restrained from the publick Use of any of Wichisse's Books, insomuch that Ibid. Leland tells us he never saw any more of them than the eight following.

1. De rebus Sophisticis.

2. De mandaris.

3. De legibus & veneno. Salibus.

5. De paupertate Chri-

6. De Cana Domini.

7. Trialogus.

8. De realibus univer-

Script. Ca- The largest and most particular Account of ta. cent. 6. Dr. Wiclisse's Writings is given us by Bishop Bale, tho' a great many of them he tells us he never saw himself, but took the Titles of them from the Writings of those who wrote against Dr. Wiclisse. I shall therefore transcribe this Account given by Bishop Bale, only adding where they are to be found, or in what Libraries those of them which are yet in MS. are: And supplying the Desects of it by an Account of such Tracts in our Libraries, which are said to be Dr. Wiclisse's, of which Bishop Bale gives no Account.

Trialogorum suorum lib. 4. Cum locutio ad personam multis. This Book was printed some where in Germany, A. D. 1525. in 4° without any Name of Place or Printer, with the following Title. O. WICLEFI viri undequaque prif. dialogorum libri quatuor, quorum primus civinitatem, & ideas trac-

tat. Secundus universarum creationem complectitur. Tertius de virtutibus vitissque ipfis contrariis copiosiffime loquitur. Quartus Roma ecclefia sacramenta, ejus pestiferam dotationem, Antichristi regnum, fratrum fraudulentam originem atque eorum bypocrifim, variaque nostro avo scitu dignissima grapbice perstringit, qua ut essent inventu facilia fingulorum librorum tum caput, tum capitis summam indice pranotavimus MDXXV. The Copies of this Book, having been destroyed by the Papists, are so rare that the learned Mr. Wharton thought that in the Library of Trinity College in Cambridge, the only Copy in England. But his Grace the Arch-Bishop of Canterbury has another in his Noble Library collected by himself, of which, by his Grace's Favour, I had the Perusal. And the learned Mr. Evans was so kind as to communicate to me another Copy of the same Book, which formerly belong'd to Bishop Simon Patrick.

De religione perfectorum lib. 3. Si Episcopus in 2. confirmatione.

De Ecclefia & membris. lib. 2. Suppositis dictis 3.

de fide catholica.

Deus in trinitate. A Copy of this in English is in the Bibli. Bod-Collection in C.C.C. in Cambridge, with this Title, lei. Archi.A. Bow Satanas and his Priests, and his seined 58. c. 20. religious casten by three cursed Beresies to destroy all good Living, and meyntening all manner of Sin. It thus begins. As Almighty God in Trinity ordeineth Men to come to the Bliss of Heaven.

De Christo & Antichristo. lib. 2. Egressus Jesus 5. de templo, Mattheus. See No. 13.

De Antichristo & membris. lib. 2. Quemadmodum 6. Dominus [ESUS ordinavit.

Irerum de Antichristo lib. 1. Nota quod Anti-

Sermones in Epistolas. lib. 4. Circa Epistola Sen. 8. tentiam dicendum.

In

In the publick Library in Cambridge is a MS. in 4. 349.4. with this Title, An Exposition on the Epistles for Sundays throughout the Year. It is in

English.

Claudius D. VIII. 2.

9.

Sermones in Evangelia. lib. 3. Bishop Bale seems never to have feen this. In the MS. Volume aforesaid in the publick Library at Cambridge, is an Exposition on the Gospels, Oc. In the Cotton Library are Homilies in English on the Epistles and Gospels. The first Epistle is for the fixth Day after the Nativity of CHRIST, Gal. IV. Quanto tempore heres parvulus est. The Homily on which begins thus, Poule tellith in this Epiftle what Freedom Wen Golden ule, and lebe Service of the wlo Law. The Gospel is, Vidit Johannes Ihesum venientem ad se. Jo. 1. This Gospel relleth a Mitnels hou Baptist witnestes of CRIST. both of his Godhede and fundel of his Manhede. In the King's Library is a Volume of English Homilies on the Epistles, and another on the Gospels, they both begin with the first Sunday in Advent, and in the latter the Gospels are written in English.

E. 1567,

10.

12,

In Evangelia festivalia lib. 1. Hoc Evangelium l'istorice narrat.

11. In Evangelia ferialia lib. 1. Principium Envange-

In Evangelia Dominicalia, lib. 1. Homo quidam erat dives &.

In commune fanctorum. lib. 1. Ego sum vitis vera vor palmites. This Book is in the MS. Library of CCC. Cambridge K. 15. 4°. It consists of two Parts. In the first are 31 Homilies on several Texts promiscuously chosen; the first of which is John xv. 5. and begins thus. As computing is hetter and before other things, so this Gospel that is red in compu Sandorum studde Wen knowe sumwhat, specially Priests, for it is a soule thing that Priests speke as Pies, and know nor their own Thois more than dom Belts, and specially whan they reden Beleve of holy Church.

In the feeond Part the Saint is generally specified on whose Festival the Homily is made. The first Homily is on Mat. xxiv. Egressus Jesus de templo. It thus begins, this Golpel tellith muche Wisdom that is hid to many Men, and specially for this Canse that it is not all red in the Chirche. See No. 5.

In the same Volume is an imperfect Tract entituled PARDON. It originally confifted of five Leaves, but four are cut out, so that only one Side is now remaining, which begins thus: D Criften Men, in the Belebe of CRIST that thenken for to have Pardon, loke what Bardon. and who may gif Pardon, and who reterneth Pardon, and how it shulde be geven, and thane eramone Pardon and her Bullis, and wher thei be aroundide in Feith and Charitie.

De Dominis & servis. lib. 2. Servi primum juste ac libenter. This Tract is in English in the MS. Collection in C.C.C. Cambridge, C. 161. 48. with this Title: Of Servants and Lords, how eche shull kepe bis Degree. It begins thus, first, Berbants mullen truly and gladly ferve to their Loids oz

Matters; and contains almost 26 p. in 4°.

Speculum militantis Ecclesia. lib. 2. Cum identitas 15.

14.

mater sit fastidii.

Confessio de Eucharistia. lib. 1. Sape confessius sum 16. & adhuc. A Copy of this is in the Fascicu. zizani. in Hyperoo Bod. 163. This is in the Collection N°. XVI.

Determinationes Eucharift. lib. 1. Hostia consecra-17. ta in altari.

Summula logicales: lib. 3. Juvenum rogaribus 18.

De speciebus hypotheticis: lib. 1. Sequitur de speci-19. ebus hypotheti.

De exclusivis & exceptivis. lib. 1. Secundarie su-20. perius est promissum.

De copulativis & relativis. lib. 1. Sequitur de 21. copulativis pertract.

De disjunctivis. lib. 1. Tertio sequitur de dis-22. junctivis. De

De raritate & denfitate. lib. 1. Videtur ex tertio 23. Sequi quod nihil. 24.

De velocitate motus localis. lib. 1. Jam ultimo re-

Stat videre quid.

De propositionibus temporalibus. lib. 1. Sequitur 25. jam ultimo de proposi.

De causalibus. lib. 1. Pertractandum venit de

caufalibus.

26.

28.

31.

33.

37-

27. De comparativis. lib. 1. Consequens est ad dicta Superad.

De conditionalibus. lib. 1. Primo supponitur om-

nem hypotheti.

29. De motu locali. lib. 1. Sequitur de localibus pertract.

30. De materia & forma. lib. 1. Cum materia & forma fint uni.

Tractatus de anima. lib. 1. Restat ulterius per-

tractare de.

32. De esse ideali quorumlibet. lib. 1. Tractando de ideis primo oportet.

Logica de fingulis. lib. 1. In purgando errores cir-

ca univer.

34. De dilectione. lib. 1. In quolibet homine peccatore.

350 De studio lectionis. lib. 1. Malum est in eis perseverare ea.

36. Octo beatitudines. lib. 1. Jesus Christus qui est Titus, D. 19. Dominus. In the Cotton Library is a MS. entituled the VIII Bleffings, being a fort of Comment in English on the former Part of our Lord's Sermon on the Mount. It begins thus. Videns Thefus turbas ascendit in montem Matth: V. Freendis Seynt Ion Crisostom in the Omelie upon this Golpel of this Day feith that every Beeft reasonable and unreasonable, when he seeth a thing that is lusty and comfortable to his Tkynde, joyeth and is mythe refreiched thereby.

De Trinitate lib. 1. Superest investigare de distinctione. This Book of Dr. Wicliffe was, it seems, which occasioned John Huss to condemned, defend it in one of his Acts in the Schools,

Elucida-

A. D. 1410.

38.

Elucidarium Bibliorum lib. 1. Viginti quinque libri veteris testamenti. This was written in English, and printed 1550 in 12°, with this Title. The true Copye of a Prolog wrytten about 200 [167] Teares paste by John Wycklisse, (as may justly be gathered bi that that John Bale hath written of him in his Boke entitled, The Summarie of tamouse Writers of the Ile of Great Britain) the Original whereof is sounde written in an olde Englishe Bible, betwixt the Old Testament and the Newe, which Bible remaynith now in the Kyng Hys Majesties Chamber. Imprinted at London by Robert Crowley, dwellynge in Elie Rents in Holburne, Anno Dom. 1550.

Transtulit in Anglicum sermonem Biblia tota, adbibitis prefationibus atque argumentis cuique libro suis. Of this there are several MS. Copies in our Libraries. In the publick Library at Cambridge, Class 3. No. 4.—454 Folio is a MS. Copie of the New Testament translated into English, to which is prefix'd the Prologue above-mentioned. To each Book is there added an English Preface taken out of St. Jerome. That before St. Matthew thus begins. Here begynneth the Prologue on the Gospel of St. Matthew, Matthew that was of Judee as he is fet firft in Didge of Golpellers, to be wimt first the Golpel in Judee, and from the Daice of a Tolgadrere he was clepid to God.—— A 4 Copy of this fame Translation of the New Testament is in Emanuel College in Cambridge, in a spare Leaf at the End of which is written, that this Translation was finished 1383, and this Copy taken 1397, and that the Value of this Copy is 10 s.

In Trinity College Library is a MS Copy of the Pentateuch only of this Translation. It is a thin Folio fairly written, and entituled Libri Mosaici Angl.

Translatio Clementis Lanthoniensis. lib. 2. Sanctus Augustinus dicit in. This Clement was a Canon of the Order of St. Austin, and Prior of the Monastery

39.

40.

Scrip. Bri. p. A. D. 1154. and wrote in Latine An Harmony of

the Evangelists, which began thus, Quaris qua fretus autoritate. He likewise wrote a Latin Commentary on the four Gospels. In the Earl of Oxford's Library is a MS. entituled 'John Wiclisse's 'Translation of Clement Lanthon's Harmony of the Gospels,' which begins thus; Clement, a Presect of the Chitche of Lanthouth, in 12 Parts.

Commentarii in Pfalterium. lib. 1. Magnam abunR. 10. 25. dantiam consolationis divina. In the Library of Trinity College in Cambridge is a MS. entituled 'Commentaries on the Pfalms of David, and other Scripture Songs or Hymns written by Jo. 'Wichffe.' It thus begins; Grete abundance of gostly Comsolat and Joye in God cometh into the Bertis of them that sepn of syngen deboutly

Scriptorum these Psalms. Bishop Bale tells us that Richard Cent. 5a. Rolle alias de Hampole wrote Meditations on the Psalter, the Beginning of which was, Magna spiritualis suavitatis. This being so like the Beginning of these Commentaries seems to have made them mistaken for Hampole's. This Commentary runs thro' all the Psalms Verse by Verse, which are here recited in the Latin Translation. For Instance, Psal. I. 1. Beatus Vir, &c. In this Psalm he spekethe of Christ and his solloweris, spekenge sair to us, &c. Hampole's Meditations were written in Latin: The Conceit that they were in English seems to have arisen from his translating

Lambith.

To these Commentaries on the Psalter are added Commentaries on several Hymns, viz. (1.) Isa. cap. 12. (2.) Canticum Hezekiæ Isa. xxxviii. v. 10, (3.) 1 Sam. ii. add sinem v. 10. (4.) Canticum Moys, Exod. xv. ad sinem. v. 19. (5.) Abacuc iii. (6.) Deuterono. cap. xxxii. (7.) Benedicite omnia opera Domini Domino. (7.) Te Deum laudamus. (8.) Benedictus

the Pfalter into the English Tongue. The first 89 Pfalms in this Comment are in the Library at

Dominus

Dominus Deus Israelis. 9. Magnificat anima mea Dominum. 10. Nunc Dimittis. Lastly, There is a Comment on Symbolum Athanasii which is impersed.	
Super cantica sacra, lib. 1: Consitebor tibi Domine quoniam.	42
De veritate scriptura, lib. 1. Restat parumper dis- cutere Errores. A Tract with this Title in 4° is in the Bodleian Library, Rotula in Archivo A.	43.
De cessatione legalium, lib. 1. Redeundo autem ad propositum de.	44
Ad quendam discipulum, lib. 1. Pauper discipulus Jesu Christi.	45
De statu innocentia, lib. 1. Ut supradicta magis appareant.	46.
Ad parliamentum regis, lib. 1. Protestor publice ut sape alias. Of this there is a Copy in Walfing-	47•
ham's History, p. 206, 207, 208. a Translation of which is inserted in the foregoing History. Conclusionum Suarum, lib. 1. Totum genus bumanum citra Christum. This is only a single half Sheet containing the Conclusions sent to the Pope, A. D.	48.
Sermones byemales, lib. 1. Initium facri Jelu	49.
Christi evangelii. Sermones astivales, lib. 1. Vespere autem sabbati	50.
quæ lucesc. De Dotatione ecclesia, lib. 1. Utrum clerus debue- rit dotationem.	51,
De stipendiis ministrorum, lib. 1. Considerate qui stipendia sacerdotibus. This Tract is in English in	52,
the MS. Collection in C.C.C. in Cambridge, men- tioned before, entituled, How Men shulden find Priests, beginning with these Words. Thinketh wisely ye Men that sinden Priestes, that we don this	
Almes for GoD's Love, and help of your Soules, and help of Christen Men, and not for Pride of the World, to have them occupied in worldly Office and Vanity.—	
De compositione hominis, lib. 1. Tria movent me ad tractandum. M De	53.

De abominatione desolationis, lib. 1. Cum videritis abominationem desolationis. A Copy of this Tract is said to be in the Imperial Library at Vienna.

De Diabolo millenario, lib. 1. Cum consummati fue-

rint mille anni.

56. De lege divina, lib. 1. Ut de legibus loquar Chri-

De Civili Dominio, lib. 1. Aperta eruditio legis

divina.

55.

57.

58.

- De ecclesia dominio, lib. 1. Christi Ecclesia est ejus Sponfa. Of this Tract there is a Copy in English in the King's Library, E. 1567. It is entituled, Of the Chirche of CHRIST and of hir Membris, and of hir Governaunce, and begins thus; CHRISTIS Chirche is his Spoule that hath thre Partis, the first Part is in Blifs with CHRIST Dead of the Chirch. and conterneth Aungels, and bieffid Aben that now be in Hebene; the fecunde Parte of the Thurshe be Sepatis in Purgatorie, and thefe funen-not of neine but purge their sold Sonnes. and many Errours fallen in prapinge for thele Deputies, and lith thei alle ben dede in Bodi, Cristis Woodis may be taken of hem. fue we Crist in our Lpf, and late the Debe bury the Deebe. The thridde Part of the Thirche ben trewe Men that here lyben, that femilen be afene labed in Hebens, and lyben here Criften Wennes Lpf.
- pfeudo-glossatores. This Tract is in a Volume of Wichsfe's MSS. in the Library of Trinity College near Dublin. It thus begins, Sith falle Gloss-ris maken Goddis Lato beek, and letten secular Asin to susseppe, and kepe it, of sich false Gloss schulde each Asin be war.

Ad quafita regis & concilii, lib. 1. Dubium est utrum regnum Angliæ possit legitime imminente necessitate sue defencionis thesaurum regni detinere ne deseratur ad exteres etiam Domino pap i sub pena censu-

\ 155 J	
rarum & virtute obedient ia boc petente in Hy-	
peroo. Bodl. 163.	
Responsiones ad objecta, lib. 1: In principio pro- testor publice sicut alias. See N°. 47.	61.
	62.
Caremoniarum Chronicon, lib. 1. Alexander papa ordinavit primum.	
De papa Romana, lib. 1. Pro eo quod hac infolita	63.
dissensio. — A Copy of this Tract is in the a-	
bovefaid Volume of MSS. in Trinity College Li-	
brary near Dublin, and begins thus; for this un-	
known Diffention that is betwirt thele Popes,	
femeth to fignify the perillons Cimes.	
	64:
De nequitiis ejusdem, lib. 1. Sicut noster dominus	.04.
Jesus Christus. A Copy of this is in English in the	
aforesaid Collection in C.C.C. in Cambridge, with	
this Title, How Antichrist and his Clerks travailen	
to destroy boly Writ, and to make Cristen Men unsta-	
ble in the Faith, and to fett their Ground in Devils	
of Hell. It begins thus: 38 our Lozd Esu	
CHRIST opepned to make his Golpel fadip	
known.—	
Dialogus de fratribus, lib. 1. Fertur quendam	65.
fratrem inflatum.	
In prophetiam Hildegardis, lib. 1. Beata virgo	67.
Hildegardis cuius bac. This Hildegardis was Ab-	Cave Hill
Hildegardis cujus bac. This Hildegardis was Abbels of the Monastery of St. Rupert, on the Mount present the Rhine. A. D. 1170, and was famous	iter. Vol.
near the Rhine, A. D. 1170. and was famous	. 004.
for her prophetical Visions which were confirmed	
by Pope Eugenius III. A.D. 1148, and printed at	
Paris 1513. One of these John Huss mentions, as	
relating to the taking away from the Clergy the	
Lordships and Mannors in their Possession, which	
they abused to the encroaching on the Civil	
Government. On this, it is very probable this	
Tract of Wicliffe's is a Comment.	
De origine sectarum, lib. 1.	68.
De earundem persidia, lib. 1. Ut scripturas destru-	69-
ant solicité laborant.	
In regulam Minoritarum, lib. 1: Regula & vita,	70.
&c. bic Minorita. A Copy of this in English is in	
M 2 the	

the aforesaid Collection in C.C.C. in Cambridge, and entituled, This is the Rule of St. Francis. It is a Translation from the Latin, which is preferved in Matthew Paris's History, and begins thus; The Aule and the Living of Freres Menours isthis.

Super testamento Francisci, lib. 1. Sed dicunt hic 71. minores quod -- Next to the Rule of St. Francis followeth in the abovesaid Collection the Testament of St. Francis, which is likewise an English Translation, at the End of which follow some Observations of Dr. Wicliffe's on it, which begin thus. But here the Menours fevn that the Pope dif-

chargeth them of this Testament.

72. De fratrum nequitiis, lib. 1. Primo Fratres dicunt This Tract is likewise in English in quod religio. the abovesaid Collection. It is entituled, Objections of Freres, and begins, first. freres lepn that their Religion founden of finful Men is moze perfit than that Religion oz Deber the which CHRIST himself made that is both God and Man. 73.

Contra mendicitatem validam, lib. 1. Illustrissimo

duci Glocestria Joanni.

In 23 caput Matthæi, lib. 1. Jesus locutus est ad

turbas & ad.

74.

76.

75. Speculum de Antichristo, lib. 1. Dicunt primo Evangelii pradicatores. A Copy of this is in English in the aforesaid Collection in C.C.C. in Cambridge with this Title, How Antichrift and his Clerks feren true Priests fro preching of CHRIST'S Gospel by four Deceits; and begins thus. First, they feyn that preching of the Golpel maketh Diffention and Enmity.

> De conversatione Ecclesiasticorum, lib. 1. Pralati relicto pradicationis officio. This Tract is likewise in English in the aforesaid Collection, and thus begins, Bere it telleth of Bzelates, that Bzelates leaven preching of the Golpel, and ben gollip

Manquellers of Mens Souls.

De

De Episcoporum erroribus, lib. 1. Octo sunt quibus decipiuntur simplices. This Tract is likewise in English in the aforesaid Collection, and begins thus: There bin eight Things by which simple Chaiften Wen ben becepbed.	77-
De 33 erroribus Curatorum, lib. 1. Pro eo quod Curatorum officium sit. This Tract is likewise in English, in the aforesaid Collection, with this Title, How the Office of Curates is ordeyned of God, and begins thus; for the Office of Curates is ordeyned of God, and begins thus; for the Office of Curates is ordeyned of God, and seemed of God, and seemed of God, and seemed of God, and seemed on the track is of the order of the order of the order.	78.
De perfectione Evangelica, lib. 1. Primo fratres dicunt suam religionem. See N°. 72.	79.
De veritate scriptura, lib. 1. Diabolus quarit multis modis. See No. 43.	80.
Excusationes ad Urbanum, lib. 1. Gaudeo plane de- tegere cuique fidem. This is a single Half Sheet, a Copy of it in English is in my Collection of Pa- pers, Oc. It is likewise in Latin in the Cotton Libra- ry, N°. 18.	81.
De gradibus cleri, lib. 1. Videtur autem sanctis doctoribus.	82.
De officio pastorali, lib. 1. Cum duplex debeat esse officium.	83.
De Simonia sacerdotum, lib. 1. Heu magni sacerdo- tes in tenebris.	84.
Super panitentiis injungendis, lib. 1. Pro eo quod Curatorum officium sit. See N°. 78.	85.
De clericorum ordinatione, lib. 1. Quia sacerdoti- um ordinatur à Deo. This Tract is in English in the aforesaid Collection in C.C.C. in Cambridge, with this Title, Of the Order of Priesthood, and begins thus: Foz the Ozder of Pziesthood is ozdained of God, both in the old Law, and in the	86.
De hypocritarum imposturis. lib. 1. Attendite à fermento Pharisaorum. This Tract is likewise in English in the same Collection; but the Beginning of it is so desaced that it cannot be read. M 3 De	87.

De blasphemia contra fratres, lib. 1. Referent quod tria sunt qua regnum. A Copy of this is in the Bodleian Library at Oxford, Archiv. A. 83. with this Title, de tribus blasphemiis monachorum. It is in English, and begins thus; It is seine that thre Thingis stouchin this Retume, and

fpecially Berefie.

Jesus Christus. There are several of these Expositions of the Lord's Prayer mentioned among Dr. Wiclisse's Works. Mr. Wharton tells us of two. One in a Miscellany Collection that belonged to the late learned Dr. Thomas Tenison, Lord Arch-Bishop of Canterbury, which is pretty long; and in which Dr. Wiclisse sharply opposes the Errors of the Papists: And another that is shorter. In the Collection in C.C.C. Cambridge so often mentioned, after an English Translation of the Lord's Prayer sollows a short Exposition of it, which begins thus, When the seyn Our Fader that art in Heaven, we ben taught.

De precationibus sacris, lib. 1. Orare nos docens Dominus sesus. This little Tract is in the Collection aforesaid in C.C.C. It is written in English with this Title, How Prayer of good Men belpeth much, and Prayer of sinfull Men displeseth God, and harmeth themselves and other Men. It thus begins, Our Road Jesu Christ techeth us to pape evermore sor all nedesul Things woth to Body

and Soul.

90.

92.

93.

De virtute orandi, lib. 1. Ut sabbatizatio nostra sit D E o acceptabilis.

In 17 caput Joannis, lib. 1. Sublevatis oculis in

calum lesus.

De Christianorum villicatione, lib. 1. Redde rationem villicationis. An English Tract with this Title and Beginning was printed A. D. 1582. and is said in the Title Page to be a Sermon preached at Paul's Cross, on the Sunday of Quinquagesima, by R. Wimbledon in the Reign of K. Henry

Henry IV. A. D. 1388. and found out hid in 2 Wall. But the Editor was certainly mistaken in his Chronology: For K. Henry IV did not begin to reign till A. D. 1399. He may be as well miftaken as to the Author, who, in a MS. in Sidney Suffex College in Cambridge, is called Thomas Wymbledon, and the Sermon is faid to be preached A. D. 1389. Neither Bale, Leland, nor Wharton, &c. who have given an Account of the English Writers make any mention of such a Man. It is therefore not improbable, that it is one of Dr. Wieliffe's Tracts, and that, on account of the strict Prohibition of his Books, and the great Penalty incurred in having them, a feigned Name was put to it by the Owner. This is the more likely, for that the Subject of this Discourse is the fame with that of most of Wicliffe's Tracts, viz. The Corruptions of the Clergy and temporal Lords. It thus begins, Come give a Beckoning of the Baylimick. CHRISTE the Putho? and Doctoz of all Truth, in his Golpel inkeneth the Ryngbome of Deaven to an Hougolder, faping on this wife. De divite apud Marcum, lib. 1. Cum egressus

94. effet in viam Salvator. De remissione fraterna, lib. 1. Si autem peccave-950 rit in te frater. 96. De surdo o muto apud Marcum, lib. 1. herum exiens de finibus Tyri. De Pharifae & Publicano, lib. 1. Dixit fesus ad 97• quosdam qui in fe. 98. Defensio sui contra impios, lib. 1. Evangelii pradicationem lites suscipere. De censuris Ecclesia, lib. 1. Quantum ad excom-99.

De tribus sagittis, lib. 1. Quisquis mente tenere 100. cupit quid.

Speculum peccatoris, lib. 1. Quoniam in via sumus 101. vita labentis. In the King's Library is a MS. Tract E. 1732. in English entituled The Vicitacioun of siik Men.

M 4

It begins thus: Mp bere Sone of Daigtur in God, it semeth that thou liigest faste in the may fro this List to Godward.

102. De charitate fraterna, lib. 1. Primum cum quolibet

bomine qui .-

103. De purgatorio piorum, lib. 1. Dona eis, Domine, requiem semper.

In Apocalypfin Joannis, lib. 1. Sanctus Apostolms

King's Libr. Paulus dicit.

104.

105.

De obedientia Pralatorum, lib. 1, Pralati sacerdotes & alios accusant. This Tract is in English in the Collection so often mentioned in C.C.C. in Cambridge, with this Title: How Men owen Obesthe to Prelates drede Curse and keep Law, and begins thus: Prelates states standzen poor Priess and other Christen Wen, that they will not obesthe to their Sobereigns, ne dreden Eurse, ne keep the Law, but dispise all thing that is against their liking.

De clericis possessionariis, lib. 1. Clerici possessiones habentes destruum: This Tract is in the same Collection, with this Title, Of Clerks Possessioners, and begins thus: Clerks Possessioners tozon Priesthood, Knighthood and Commoners.

Impedimenta Evangelizantium, lib. 1. Primum cum boni bomines doceant. This Tract is in the same English Collection with this Title, Of feigned contemplatif Life, and begins thus: First, Withen true Men techen by God's Law, Wit, and Heson, that eche Priest oweth to do his Hight, his Wit, and his Will to preche Christ's Gospel; the Fend blindeth Hypocrites to excuse them by seyned contemplatif Life.

Ad regem & parliamentum, lib. 1. Placeat sere*It is like nissimo Regi Ricardo. This is in * English in the
wise in Latin same Collection, with this Title, A Complaint to
in the Cotton the King and Parliament, and begins thus. Plese
Library. it to our most noble, and most worthy king
Richard, king both of England and France,
and to the noble Duke of Lancaster, and to
other great Men of the Rewine both to Se.

culars,

culars, and Men of holy Churche that ben gas

bred in the Parliament.

Pro amplexando evangelio, lib. 1. Orant Christiani reverenter ac devotè. This is likewise in the
same Collection of Dr. Wiclisse's English Tracks,
with this Title; How religious Men shulde kepe certain Articles, and begins thus; Chaisten Men
preien mekely and devoutly to Almighty God,
that he grant his Grace sor his endless Mercy
to our religious both Pos essioners and Mendicants that they assented to these sew Truths.

Pro egentibus Presbyteris, lib. 1. Sunt causa qua urgeant pauperiores. This Tract is likewise in the same Collection with this Title, Why poor Priests have no Benefice, and beginning thus; Some Causes menen some poor Priests to receive not

Benefices.

In the same Collection are the following English Tracts which I do not find that Bishop Bale ever

Caw.

Ashort Rule of Life for eche Man in general, and for Priests, and Lords, and Labourers in special how eche shall be saved in his Degree. It begins thus; First, When thou risest of tully wakest, think on the Goodness of thy God, how so, his own Goodness, and none other nede, he made all things of nought both Angels and Men, and all other Creatures good in their Kind.

The Ave Maria. — Bail be thou Mary full of Gace. — There follows a short Explanation

of it

How Satanas and bis Children turnen Works of Mercy upon Sodom and deceyven Men therein, and in their five Witts. It thus begins: First, Christ commandeth Men of Power to feed hungry poor Men; the fend and his techen to make costly Fealts, and waste many Goods on Lozds and rich Men, and to suffer poor Men starbe and perish for hunger and other Mischiefs.

109.

110.

111.

112.

113:

114.

How Satanas and his Priests, and his feyned Religious casten by three cursed Herefies to destroy all good Living, and meyntening all manner of Sin. It begins thus; As Almighty God in Trinity ofbeineth ABen to come to the Blifs of Beaven by three Grounds by knowing the Trinity; by fab faith, by true keeping of God's helts, and by perfit Charity and endlefs: Se Sathanas and his worldly Clerks, and his ferned Religious full of foril Oppocrify caften to be-Strop all bertuous Life, and Juftice, and mentene all manner of Sin by these three curfed Grounds ; The first is, that holy Wirit is falle; The fecond, that it is lefull and medeful to lie; The third, that it is agent Charity to ery openly agenst Prelates Sing, and other miahty Mens.

115.

For three Skills Lords Shulden constrain Clerks to live in Mekenels, wilfull Powerty, and discreet Penance and ghostly Traveile. It begins thus; Open Teching of God's Law old and new, open Enfample of CHRIST's Life, and his glozious Apeliles, of Love to God, Dread of Pains and God's Curle, and Hope of great Reward in the Blifs of Beaben, thulden ftirr Priefts and Religious to live in grete Mehe: nels, and wishell Poverty of the Golpel, and discreet Penance and Traveile to Stop Pride. Coberiffe, and flethly Lufts, and Iblenefs of worldly Men, and renne fait to Beaven by right May of God's Commandments, and to torfake Trust and Wealth of this falle World, and all manner failness thereof, for the End of this falle worldly Life, is bitter Death, and frong Pains of Hell in Body and Soul with outen End.

115.

of wedded Men and Wives, and of their Children also. It begins thus: Our Lozo God All-mighty speach in his Law of tweie Harrismonies of Medlocks, The first is ghostly Matrimonia

trimany betwirt Christ and holy Church that is Chailten Souls oadepned to Blifs; The second Natrimony is bodily of ghostly between Man and Moman by just Consent after God's Law.

117-

119.

120.

121.

De

of good preching Priests. It begins thus. The first general Point of poor Priests that prechen in England is this, that the Law of God be well known, taught, meputened, magnified; The second, that the great open Sin that regneth in diverse States be destroyed, and also herese and hypocriss of Antichrist and his followers: The third that very Peace, Prospective and brenning Charity be encreased in Christendom, and namely in the Rewme of England, sor to bring Hen readily to the Bliss of Peaden.

Augustinus. — Arguam te quando nescis. It begins thus; The poly Docto: St. Austin speaking in the Person of Christ unto sinfull Man, seith in this wise, I shall reprove thee, and in what manner and when thou wenest not I shall reprove thee.

The Great Sentence of Curse expounded. It thus begins; First, All Hereticks agenst the faith of holp Writt ben cursed solemns four times in the Bear, and also Reputenous and Contenters to Herese of Hereticks in their Errour. This Tract is divided into 29 Chapters, and contains 99 Pages and a half in 4°.

Among the Writings of Wicliffe mentioned by Aneas Sylvins and Leland is named one, entituled De realibus universalibus; which I suppose to be the same with the Tract in Trinity College in Cambridge, 326.8 with this Title, De ente Universali & Attributis Divinis.

De prelatis & eorum officio, lib. 1. Quod pralati definant Evangelium pradicare. See No. 76.

Commentarii vulgares, lib. 1. Stabat Johannes,

De Ecclesia Catholica, lib. 1. Sunt sacerdotes qui certis rationibus.

De mandatis divinis, lib. 1. Pramissa sententia de Domino.

125. De contrarietate duorum dominorum, lib. 1. Sicut

est unus, verus & Summus.

Dominum. This little Tract was printed at Norenburch, 1546. with this Title, Wicklyffes Wycket, whyche he made in King Richard's Days the Seconde, in the Yere of our Lorde God 1395. It

A. D. 1381. begins thus. I beleche pe, Beetheen in the Loede Christ Jesu, and for the Love of hys

Spirit to prape with me.

De ministrorum conjugio, lib. 1. Fuit in diebus Herodis sacerdos.

De religiosis privatis, lib. 1. Omnes Christiani in spiritus servore.

De perverso Antichristi dogmate, lib. 1. Cum puri

concionatores doceant DEI verbum.

T30. Concienes de morte, lib. 1. Beati qui in Domino moriuntur.

131. De peccatis fugiendis, lib. 1. Dum fides nos doceat

malum quodlibet.

periculum ultimo. A Copy of this Tract, which is written in English, is in the Bodleian Library. Archiv. A. 3072.3. It begins thus; This Peril of Freeis is the last of eight that falles to Men in this Way.—

Apostoli docuerunt. See N°. 16. It is a half Sheet in English, and begins thus; We beleve as CRIST and his Apostolus han tauht us.

De ablatis restituendis, lib. 1. Quaritur 1º utrum omnium rerum.

De excommunicatis solvendis, lib. 1. Quoniam sub pana excommunicationis,

Speculum secularium dominorum. lib. 1. Cum veritas sidei eo plus rutilet. Arch-Bishop User tells I us that a Copy of this Tract is in MS. in the King's veritibrary in Latin. By what His Grace has tran-Bishop for it, it appears that Dr. Wiclisse had A written before Prospeculum secularium dominorum 21	rnacula 4°- 160. Bibl. odlei. Arch.
in English. De servitute civili, lib. 1. Cum secundum philoso-	137.
phos fit relativorum. Speculum cleri per dialogum, lib. 1. Sed adhuc arguitur fi clerus fic.	138.
Joannes a rure contra fratres, lib. 1. Ego Joannes a rure Deum verum Precor.	139.
Confessio deresisti pauperis, lib. 1. Iste trastatus à paupere indigente. A Copy of this English Tract is in Lambith Library, N°. 160, and begins thus; This Treatis compil'd of a pooz Cattif, and nedi of gossii help.	140.
De ordine sacerdotali, lib. 1. Quia Presbyterorum ordo instituitur.	141.
De non saginandis sacerdotibus, lib. 1. Cavete qui	142.
Sacerdotes ocio Sustinetis. De Seductione simplicium, lib. 1. Septem sunt quibus decipiuntur simplices. See N°. 77.	143.
Damonum astus in subvertenda religione, lib. 1. Ut omnipotens Deus homines disponit —	144.
Cogendi sacerdotes ad bonestatem, lib. 1. Apertam eruditionem in Dei lege.	145.
De falsatoribus legis divina, lib. 1. Postquam in- terpretes subdoli legem.	146.
De pontificum Romanorum schismate, lib. 1. Ob inauditas lites inter hos duos. Vid. N° 63.	147.
De ultima atate Ecclesia, lib. 1. Sacerdotes, prob dolor! versantes in vitiis. This Tract is in the Collection before-mentioned, in Trinity Col-	148.
lege Library near Dublin, and thus begins: Alass forsooth great Priests atting in Darkness.	
De Sathana astu contra sidem, lib. 1. Media multa diabolus quarit. This Tract is in the same Collection, and beginneth thus: The Fend seesteth mann man and and to mar affect in Belief	149.

	나는 그 아이들이 아니는 그들이 얼마나 아니는 그는 아이들은 사람들이 되지 않는데 아니는 아이들이 되었다. 그는 아이들이 아이들이 아니는 아이들이 되었다.
150.	Ad ducem Glocestriæ contra fraterculum, lib. 1.
	Illustris ac generose Domine. This Tract is in the
	fame Collection, and begins thus; Post Woz
	spipful and Gentless Lozd Duke of Glocester.
151.	De ocio & mendicitate, lib. 1. A manuum lavore
	excusantur fratres.
152.	In Symbolum fidei, lib. 1. Certum est fidem esse
	omnium virtutum.
153.	Compendium X Praceptorum, lib. 1. Cujuscun-
. 7. 2245	que conditionis fuerint homines. In the Bodleian
•	Library is a Tract with this Title, Compendium X
	mandatorum editum a Magistro Jo. Wiclisse Doctore
	Evangelica veritatis.
154.	
-,,	Super Salutatione Angelica, lib. 1. Solent homi-
100	nes Christiparam Salutare.
155.	De operibus corporalibus, lib. 1. Si certus esset ho-
	mo quod in —
156.	De Spiritualibus operibus, lib. 1. Quia paracia-
	nos spiritualibus.
157.	Ad simplices Sacerdotes, Epist. 1. Videtur merito-
	rium bonos colere.
158.	Ad Archiepiscopum Cantuaria, Ep. 1. Venerabi-
	lis in Christo Pater.
159.	Ad quinque questiones, lib. 1. Quidam sidelis in
	domino quarit.
	The following Tracts Bishop Bale seems ne-
	ver to have feen, but to have collected their Titles
	from fuch Writings as quoted them.
160.	De fide & perfidia, lib. 2.
161.	
Die He	iv. De sermone Domini in monte, lib. 3. Wood says
Oxon. p. 20	6. it contains lib- 4.
162.	Grammatica tropi, lib. 1.
163.	Abstractiones logicales, lib. 1.
164.	Logica de aggregatis, lib. 1.
165.	De universo reali, lib. 1.
.66	De formis idealibus, lib. 1.
166.	De Johns Mellinens, 110

De esse intelligibili creature, lib. 1.	168.
Summa intellectualium, lib. 1.	169:
De Arte Sophistica, lib. 3.	170
De fonte errorum, lib. 1.	171.
Distinctiones rerum theologicarum, lib. 1.	172.
Theologia placita, lib. 1.	173.
De incarnatione verbi, lib. 1. A Tract with this	174
Title is said to be in the King's Library 8075.	
353. but I could not find it.	
De 4 Sectis novellis, lib. 1.	175.
Super impositis articulis, lib 1.	176.
De humanitate Christi, lib. 1.	177-
Supplementum Trialogi.	178.
Ordinaria Laicorum, lib. 1.	179.
De trino amoris vinculo, lib. 1.	180.
Constitutiones Ecclesia, lib. 1.	181.
Contra Concilium terræ motus, lib. 1.	182.
Lectiones in Danielem, lib. 1.	183.
Scholia scripturarum, lib. 1.	184.
De solutione Satana, lib 1.	185.
Concordantia doctorum, lib. I.	186.
De statuendis pastoribus per plebem, lib. 1.	187.
De spiritu quolibet, lib. 1.	188.
Omnis plantatio, lib. 1.	189.
Si quis sitit, lib. 1.	190.
Christus alius non expectandus, lib. 1.	191.
De confessione latinorum, lib. 1.	192.
De Christianorum baptisme, lib. 1.	193.
De clavibus regni Dei, lib. 1.	194.
De clavium potestate, lib. 1.	195.
De insolubilibus, lib. 1,	196.
Quastiones logicales, lib. 1.	197.
De universalibus, lib. 1.	198.
De blasphemia, lib. 1. Arch-Bishop Usher quotes	199.
this Tract in his Book de Christianarum Ecclesiarum	2. 38.ed. fol.
Successione; and tells us that in it Dr. Wicliffe ob-	
ferves that the true Doctrine of the Sacrament of	
the Eucharist was retained in the Church 1000	
Years, even till the lofing of Satan.	
De Apostasia, lib. 1.	200
The state of the s	

	(166)
201.	De homine misero, lib. 1.
202.	De immortalitate anime, lib. 1.
203.	Contra Cruciatum papa, lib. 1.
204.	De fide Evangelii, lib. 1.
205.	De legibus & veneno, lib. 1.
206.	De paupertate Christi, lib. 1.
207.	Collectiones contra Dominicanos, lib. 1.
208.	Quastiones XXVI.Lib. 1. Qu. Whether this be
Lambith	not the same with the little Tract in 8°. entituled
Library, No	De questionibus variis contra clerum? It begins
30.	thus; Fundamentum aliud nemo potest ponere præter id
	quod positum est quod est Christum Ihesum. 211=
	mighty God the Trinite, fadir, Sone, and
	Dolp Goofte, both in the olde Lawe and the
	Dewe hath founded his Chirche upon the Statis
	awnswerpnge of accordinge to thes thre Per-
	fones and ther Propertes. At the End of this
	Tract fuen Autozities of holp Scripture and
	holp Docours in Latyn agens the fecular
	Lozdeship of Pzestis.
209.	De Physica naturali, lib. 1.
210.	De intentione physica, lib. 1.
211.	De una communis generis essentia, lib. 1.
212.	De essentia accidentium, lib. 1.
213.	De necessitate futurorum, lib. 1.
214.	De materià cœlestium, lib. 1.
215.	De temporis quidditate, lib. 1.
216.	De temporis ampliatione, lib. 1.
217.	Metaphysica vulgaris, lib. 1.
218.	Metaphysica novella, lib. 1.
219.	De centro infiniti, lib. 1.
220.	Glosse scripturarum, lib. 1.
221.	Glossa novella, lib. 1.
222.	Glossa vulgares, lib 1.
223.	Glossa manuales, lib. 1.
224.	Responsiones argumenterum, lib. 1.
225.	Ad rationes Kyningham, lib. 1. This feems to
	be the same with the MS. in C.C.C in Cambridge,
	entituled Determinationes Magistri Joannis Wicklyst
	contra Carmelitam Kylingham. It consists of 3
	Parts,

Parts, the first of which begins thus; Tres funt methodi in queis ego cum aliis. This John Kyning- Leland de ham or Kilingham or Cunningham was a Carmelite script. Brit. Frier, and Provincial of the Order in England and P. 386. Ireland. But what added to his Reputation was, his being often used by John of Gaunt Duke of Lancaster for his Confessor. He was one of the first who opposed Dr. Wicliffe, and is said to have published three Books against him. In 1382 he Knyghten preached at the Church of the preaching Friers de London, at the close of the Procession ordered by Anglia. fol. the Arch-Bishop to be made after his Condemnation of the Conclusions said to be maintained by Dr. Wicliffe and his Followers. At this Sermon we are told was present among others a Knight named Cornelius Cloune, who was a great Favourer of the Conclusions now condemned, and one of those who held and taught them; nor would he for any thing believe otherwise of the Sacrament of the Altar than that there was true material Bread, according to the Opinion of Wicliffe. The next Day viz. the Vigil of the Holy Trinity, this Knight went to the same Convent to hear Mass, which was celebrated by one of the Students of the Convent. When at the Breaking of the Host casting his Eye upon it, he saw in the Hands of the Frier that celebrated, very Flesh, raw and bloody and divided into three Parts. The Knight full of Wonder and Amazement, as well he might be, called his Squire that he might fee it, but he faw nothing more than usual. But the Knight in the third Piece, which ought likewife to be put into the Chalice, in the middle of it faw this Name IHESUS written in Letters of Flesh all raw and bloody, which was very wonderful to behold. And the next Day, the Feast of the Holy Trinity, the same Frier preaching at Paul's Cross, told this Story to all the People which, after Sermon was done, the Knight attested the Truth of, promising that he would fight and die in that Cause, for that

in the Sacrament of the Altar there is the very Body of Christ, and not Bread only, as he himself before believed. Such were the Artifices of those, at that time, who zealously defended the Popish Doctrine: Under the sham Pretence of a miraculous Conviction and Conversion to give Authority to their Delusions among the common People.

Leland de liam Binham was a Monk, but of what Order is feript. Brit uncertain. He was very observant of the Rites P. 381.

and Ceremonies then in use, and therefore resented Dr Wiclisse's Attempt to reform them. But he was by no means a Match for Wiclisse, who was his Superiour in Learning, and more than his Equal in the Subtilty and Quickness of Disputation, and in the Force of his Language. However this Monk's Opposition gave Dr. Wiclisse an Occasion to shew his Learning and Abilities. Tum vero apparuit, quid Whitoclivus possit in literis prassare.

Ad xiv argumenta Strodæ, lib. 1: His Name was Ralph Strode, who was brought up in the Monaftery of Dryburgh in Teviotdale, and studied for some time at Oxford, where about the Year 1378 he seems to have published these xiv Arguments in

opposition to Dr. Wieliffe.

Monk's Name was Simon Southrey, who wrote against the Confession that Wiclisse made of his Opinion of the Sacrament of the Eucharist.

was the Frier who was ordered by the Arch-Bishop to publish the Condemnation of the Conclusions at the preaching Friers in Oxford; and who opposed Dr. Repyndon who is said to have affirmed, That he who does not pray for the secular Lords before he prays for the Bishops or even the Pope, acts contrary to the Commands of Scripture.

• • • • • • • • • • • • • • • • • • • •	
Contra monachum Dunelmensem, lib. 1. This Monk was Ughtred Bolton, who wrote several Tracts against Dr. Wiclisse, viz. De Eucharistia; Pro dotatione Ecclesia; De non auferendis Ecclesia	230.
possessionibus ministris abutentibus.	
Replicationes & positiones, lib. 1.	231.
De bullis papalibus, lib. 1.	232.
De defettione a Christo, lib. 1.	233.
De quintuplici Evangelio, lib. 1.	234
De quaternario Doctorum, lib. 1.	235.
De quidditate hostiæ confecratæ, lib. 1.	236.
De ordine Christiano, lib. 1.	237. 238.
De ritibus sacramentorum, lib. 1.	
Positiones varia, lib. 1.	239.
De veritate & mendacio, lib. 1.	
De pravaricatione praceptorum, lib. 1.	241.
Dialogorum Suorum, lib. 1.	242.
De vera innocentia, lib. 1.	243.
De unico salutis agno, lib. 1.	244.
De vii donis spiritus sancti, lib. 1.	245.
De fide sacramentorum, lib. 1.	246.
De sacerdotio Christi, lib. 1.	247.
De Sacerdotio Levitico, lib. 1.	248.
Determinationes quadam, lib. 1.	249.
De prescito ad beatitudinem, lib. 1.	250.
De unitate Christi, lib. 1.	251.
Besides these, there are mentioned among the	
Books of Dr. Wieliffe examined by the Oxford De-	
legates A. D. 1411.	
De dotatione Casarea. Vid. No. 51.	252.
De Confessione.	253.
De versutiis pseudocleri.	254.
Responsio ad argumenta monachi de Salley.	255.
Besides these there is a Volume of Tracts said to be Wiclisse's the Titles of which are, they being all in English, as sollows.	Lambith ibrary 4°

1. The Creed.

The Ground of all Trinity Col-Godnels is stredfalt lege Camfeith either Kilebe. bridge.B.8.37

N 2

Library at Cambridge. 12°. No. 467.

* Publick I. The X Command- * A Man askive of ments.

CRIST what he schulbe do to have the Lpf that ever hal laft.

The Pater Nofter. 3.

CRIST feith who that lovith him thal kepe his Deeftis.

Swete Sentencis ex-CRIST not compels citing Men and Wo- linge but ferly counmen to hevenly De- ceiling ech Wan to per: Councell of firt Lote feith thus. fiir. CHRIST.

Virtuous Pacience.

But who that is beri-In fed.

Of Temtacioun.

Whan thou art tem: ptio either -

of The Chartre Hevene.

Everi while Man claymeth his-

Of gooftli Bateile.

Almigri God feith bi holi soob.-

The Name Ibefu.

Mholoever thou be that araielt -

Love of Ihefu. 10.

12.

Desire of Ibesu. II.

Of veri Mekeness-To only Degre of beri Love of Ihelu may no Soul.

13. The Effect Mannis Wil.

of Eberi Dede posable ci: ther reputable of Mannys Mil.

14. Acryf Lyf and Contemplatif Lyf.

CRIST lobide much Marei Maundelin and Martha hir Sifter.

15. The Myrror of Chastite.

I wzite this Tretiis that fueth.

Continence.

Ghoftly and fleshly Love.

18. A Confession that St. Brandoun made.

- 19. Five bodily Wittis.
- 20. * Seven Werkis of bodily Mercy.
- 21. * Seven Deedis of gooftly Mercy.
- Sins. Of the 7 deadly

Thus chulde a Man rule his V bodily Wits.

The VII Merkis of Mercy shulde a Man use * * See No. and do to poze nedi Men, 155, 156. therwith wynee Goddis Mercy, lasting with outen End.—

Sith Bylebe teches us Bodlei. Arthat everiche woel is on chiv. A. 83. ly Synne, or comes of Titus, Synne: Synne schulde XIX. be thed as al manour of King's Libr. Woel. In the Cotton Library is a Tract in English, with this Title, and begins thus ; Sithen Men ben bille Digt and Day to kepe hem fro her bodile Enempes both tor Drede of Deth and Lesving of worldly godis; myche moze shulde iche Man be bille to kepe him fro his goldly Enemies that ben mych more worke and more perilous tog Dzebe of Deeth of Soule, and lefpng of spiritual Godes that ben without Comparison myche better.

13. Of Pride.

Prive is to muche Cotton Libr. Love that Man hath XIX. 25. to himself, and to much Dienes.—

14. Observationes pia in X pracepta.

in A Prolog of the Commanaments, where is any Han now a Days that askey hou I hal N 3

love Gov, and myn even Criften I shal ste Synne, and serve Governly as a true Cristen Man shulde?

16. De XII impedimentis Orationis.

* Sic MS.

17. De X mandatis compendiosius.

18. De cardinalibres vir-

19. De tribes gratiis.

*C.C.C. 20. De astubus anima.
Cambridge,
fol. K.394.2.
See Wharton
App.toCave's
Hist. Liter. 22. Expositio Orationis
Vol. I, p. 54. Dominica.

23. De 7 donts Spiritus S.

24. De 7 facramentis.

truly as a true Cristen Man Hulde?
The XII Lettings of Prayer which thorow Wen * mon know the

These X Heestis spake God to Moyses in the

Wil of Synay.

Pzudens, Kigtuilnes, Temperance and Strength, by thete thulde alle Mennys Life ben ruled.

Feyth is both of god Ching and of Evil.
* Gratia dicendarum restat tractatus de actu-

bus, potentiis, inclinationibus & habitibus animæ

Miston, Anders stronding, Councel, — Baptism, Confirmation, Penaunce, the satirity Dost of the Auter, Dever, Medlock,

and Anelyng.

25. De natura fidei.

26. De diversis gradibus charitatis.

27. Tres Sagitte.

28. Commenta.in selecta
S. Scriptura loca Anglice.

Articuli XXXVII. The Firste Article Cotton Ti-Breeftis, Dechonis, other Curatis mulben not be tus, D. 1. Lozdis bi worldli mannere to this Understondinge that Prettis and Clerkis Gulben not finte bi material Swerbe, neither Pleete, neither Arbe bo wooldli manere agens tempozal Lozdis, taking awei fro bem ferular Lozdihippis; Bethelels Clerkis moun habe tempozal Godis bi Title of Almele, venli in as moche as thei ben nedeful oz profitable to parfortte here goltli Dice. This is the same with that Tract entituled Ecclesia Regimen.

Here begynnith the Alle manner of Men King's Li-IX Vertues that CRIST Sthulde holde Goddig brary, E. apparing to a devout Bibbyngis, for without 1732. Man, commaunding him holding of hem map no to knowe and to use Man be fabeb.

hem.

The Firste is feith. Here bigynneth the III good Vertues that for it is Grounde of alle Poul clepith Feith, Hope other Mertues. and Charite. -

to Synne.

VI. Maneris consente The Helpere, the Defendere, the Autour, the Councelour, the Withdiatoer of Help whan he migte belpe it. -

IV Thinges that neden to Man.

The Firste is, that he must understonden the Morre of God, and bi his Lawe he must be ruled.

Exposition on the A- Prologe begins, Sepnt pocalyps. See No. 104, Poul the Apolite leith that alle who that wolen lpbe mekeli in CRIST Inesu schullen luffre Perfecutions. The Exposition begins thus; A: pocalips of Ihefu Crift which

Væ vobis Scribæ & 23 .--

Ibid. A. 67. Exposition on the Decalogue.

E.codd.MSS. Epistola Magistri Jo- Cum secundum Apo-Job. Syldeni. hannis Wycliff Jub ignoto stolum ad Heb. 11°. fides Arch. B. 10. nomine edita ad provocan- sit fundamentum Christidum alios theologos in Juis anæ religionis. questionibus sibi adquiescere.

> Determinatio de Dominio contra unum Monachum.

which God gaf to hunt to make open to hife Servauntig.

CRIST hiddith us bes Pharifai bypocrita, Mar. war with falle Profetis that come in clothing of Scheepe.

These ben the Commandementis God, withoute kepping of hem that may no Man be saved.

Inter alia Doctor meus reverendus intromittit se de Jure Regni Anglia vitiando Jus idem ut videtur multum implicite & explicite.



CHAP. X.

An Account of the principal Persons who favoured Dr. Wiclisse and his Doctrines.

Ltho' Dr. Wicliffe met with fo many and fuch powerful Adversaries, infomuch that Ms. Hy. it is really wonderful that ' so valiant a Champi-peroo Bodlei. on for the Truth should continue so long secure 163. among so many Tyrants of Sodom, as they are ' stiled by an anonymous Writer:' Yet he had his Friends and Patrons, who espoused his Cause, and took his Part. He was, as has been already observed, in great Favour with the Common Peo- Knyghton ple. 'The Number of those who believed in deeventi. Anhis Doctrine, Knyghton tells us, very much en-gliz, c. 2663. ' creased, and like Suckers growing out of the 'Root of a Tree, were multiplied; and every ' where filled the Compass of the Kingdom: Info-' much that a Man could not meet two People on the Road, but one of them was a Disciple of Wiclisse's. These, the same Writer, carried ' away with the Sentiments of the Times in which c. 2665. ' he lived, speaks very contemptibly of, and ob-' serves that they were like their Master, too eloquent, and too much for other People in all ' Disputes, or Contentions by Word of Mouth: Being powerful in Words, strong in Pratting, exceeding all in making Speeches; and out-talking every body in litigious Disputations. And so what they could not do by right Reason, being armed as it were with Violence, they supplied by their Clamour, and Troublesomeness, and big-founding Words. So that they were not the Disciples of CHRIST, humble, courteous, meek and patient, but were rather suspected to

be the Disciples of Mahumet, who forbad his Followers to argue for his Law, but ordered them to take a surer Course, viz. to defend it with a warlike Fortitude, and to fight for it.' Thid Coll. He had observed before, in order to expose these poor wretched People, That 'the Discipline of the Lollards or Wicliffites was quite different from the Doctrine of CHRIST. For that CHRIST faid, If any one will not bear you, when ye depart out of that House or City shake off the Dust of your Feet for a Testimony against them. Whereas the Wicliffites lay, If any one will not hear you, or shall fay any thing against you, take the Sword and strike bim, or wound his Reputation with a backbiting " Tongue.' But this is much fuch a perverse Account of the Spirit of Wicliffe as has lately been given, by those of the same Tenets, of the Spirit of Martin Luther. Had Knyghton studied for it, he could not have more grossly misrepresented Wicliffe than he has done in this Invective. Tho' indeed he has frewn but too plainly his Inclination to blacken and calumniate this great Man, in other Instances; otherwise he would never have stiled the Confession of his concerning the Sacrament a Renunciation of the Opinion which he was charged with holding, and at the fame time have given us the Confestion it self, which expressly confutes this Astertion. The Writings of Dr. Wicliffe which are yet remaining, it is certain, breathe a quite different Thus in his Prologue to his Translation of Spirit. the Bible, he thus befpeaks his Readers; But for Goo's Love ye simple Men bethware of Pryde, and veyne Janglynge, and chydyng in Wordis, agens proude Clerkis of Scholis, and veyne Religiouse, and answere ye mekely and prudently, to Enimies of God's Lawe, and pray ye heartily for hem, that God for hys great Mercie geve to hem verie Knowing of Scripturis, and Mekeness and Charitie.

And ever be re redy what Man teachith any Truth of God, to take that mekely, and with great Thankis

The

C. 12.

to Gon.

2662.

The same Writer informs us that 'The Preach- Coll. 2661,

ers of Wicliffe's Opinions used to be guarded by 2662. their Hearers, armed with Sword and Target for their Defense, that no one might attempt any thing against them or their blasphemous Doctrine, or might dare at any time to contradict it.' The principal Leaders of these, were, it feems, Sir Thomas Latymer, Sir John Trusfell, Sir Lewis Clyfforde, Sir John Pecche, Sir Richard Story, Sir Reginald de Hylton, with Dukes and Earls. 'Who, he fays, had a Zeal for God, but not according to Knowledge, and furrounded these false Preachers with a military Band, ' that they might not fuffer any Reproaches or Loffes by the Orthodox, on Account of their profane Doctrine. And it is indeed very likely that these Noble Men and worshipful Knights would not fee Men, of whom they had fo good an Opinion, infulted and abused in their Presence, without shewing any Resentment. Nor is it at all improbable that fince the Orthodox, as they are called, took the Liberty to reproach, and injure the poor People who attended on the Ministry of the persecuted Wicliffues, these Persons who favoured it, should take them under their Protection. It was then the Custom for every Knight to go always attended with his Esquire, who wore a Sword as well as the Knight, altho' not in the fame manner. And this might very eafily be represented, by Men whose Business it was to invent and lay to the Charge of the poor Wicliffites whatfoever they knew would blacken and make them odious, as bidding Defiance to the Government, and encouraging Men to rife in Opposition to it.

For this Reason is John Balle stiled by Knyghton the Forerunner of Wichiffe, as John Baptist was of Angli. Coll. CHRIST. 'This John Balle, he fays, was reck- 2644, 2634. oned a most famous Preacher by the Laity, and ' had for many Years before foolishly sown the Word of GoD, mingling Tares with the ' Wheat,

De eventi.

Wheat, studying too much to please the People, and very much derogating from the Liberty of the Law, and State Ecclefiastical; And curfedly introducing many Errors into the Church of CHRIST among the Clergy and Laity, darkham fays a. ned the Province for * many Years. For which Cause he was tried by the Clergy and bove 28. p. c legally convicted, and by them adjudged to perpetual Imprisonment in the Arch-Bishop of Canterbury's Prison at Maydestoke (or rather Maydestone) from whence he was delivered by the Rebels headed by Watte Tyler, or Hellier, in the beginning of the Reign of K. Richard II.

Walfingham says he taught the perverse Tenets Histo. Ang. and Opinions, and false Ravings maintained by P- 275.

the perfidious John Wicliffe.

MS. in Hv-An anonymous Writer tells us that Ball, whom peroo Bodl he calls John Ball of Coventre, confessed that for 163. two Years he was a Disciple of Wicliffe, and had learned from him the Herefes which he taught.

Varillas.

215.

A modern French Historian, if it be lawful to mention a Man who has shewn so little Regard to Truth in his Writings, has improved these Hints, and plain'y charged the Wicliffites as the Authors of this Rebellion of the Boors. He fancies this John Ball to have made his Escape out of Prison, and to have raised this Rebellion, because he would not be re-taken; and dreams that this he did with the Leave of Wichffe, who commissioned him to preach this Doctrine, That worldly Goods ought to be equally distributed among Men, and held in common by them; and that no Man could properly possess any thing of his own without Sin. Whereas if he had ever read any of the Historians of those Times, he must have known that this Infurraction was made by the Boors at that time, not on any religious Account whatfoever, but on a Provocation by the Insolence of the Collectors of a Poll-Tax: That Balle was imprifoned before ever this Rebellion commenced, or perhaps

perhaps was thought of, and owed his Delivery out of Goal to the Hatred which the Mob had then conceived against Symon Sudbury the Arch-Bishop: And that Wicliffe is never charged, even by his Enemies, with holding a Community of Goods, and the Unlawfulness of Property to all Men. But fuch groundless Fables the Authors of them know to have their present Use, at least, in raifing the Passions of the unthinking Rabble, and fetting them against those whom they would have them hate.

r

Dr. Wicliffe indeed complained himself that fome Men that ben out of Tharity flanden por vants Diefts with this Errour that Serbants of Te-Lords nants may lawfully withold Kents and Service keep fro their Logds, when Logds ben openly toicked Degrees MS. in their Liting and that they maken thefe falle Leangs upon por Priefts to make Lords to hate them, and not to meyntene Truth of God's Law that they tethen openly for Worthip of God, and Profit of the Rewme, and Stabling the King's Power in destroping of Sin. This was the Turn which Dr. Wicliffe's Enemies gave to his Opinion, that Tithes are not to be paid to Gurates who are notoriously wicked, and who son not their Diffice neither in teching, ne preching, ne gebing of Sacraments, ne receiving por But in answer to this Men in the Parish. Dr. Wicliffe declares that these poor Priests [who were thus reproached] destroien most by God's Law Rebelty of Serbants agenft Lords, and tharne Serbants to be lujet, tho' Lords be Tp= rants. For St. Peter tetheth thus, Be pe Ser: bants luget to Lozds in all manner of Dzead, not only to god Lords, and Bonoure, but also to Typants, or such as drawen fro God's Schol. Foz, as St. Paul feith, eche Wan oweth to be luger to higher Porellates, that is to Wen of high Power, for there is no Power but of God, and so he that agendondeth Power, Rond:

eth agenst the Dedinance of God, but they thet agenstonden getten to themselves Damnation. And therefoze Paul biddeth that we be fuget to Princes by Need, and not only for Wrath, but allo for Confeience, and therefoze we paien Tributes to Princes, for they ben Ministers of God. And Paul biddeth us pay Debts to all Wen, Tribute to bim that we owen Tribute, and fo of Talliage for Things bozen about in Lond, and to Dread, and also Workip or Honour: And thus Serbants ibulden truly and wilfully ferben Lords and their Masters, and live in Best, Beace and Charity, and fire Lords, tho' they weren heathen Loods to good Christen faith. and holy Life, by their Patience, and open and true Life and meke. And this is a fepned Word of Antichzist's Clerks, that if Sujets may lawfully withdraw Tithes and Offrings fro Turates that openly liben in Lechery or other great Sing, and don not their Daice, then Serbants and Tennants may withdraw their Service and Rents fro their Lords that liben openly a curled Life.

Histo. Ang. p. 265.

If the Report that Walfingham makes of Jack Straw's Confession be to be depended upon, one would think that if any of the religious Orders or Sects, at that time, were concerned in raising this Rebellion, it was the Order of the begging Friars against whom Wicliffe and his Followers were so zealous: Since he confesses their Design was to have destroyed all the Possessioners, Bishops, Monks, Canons, and even the Rectors of the Churches, and to have suffered none to live in the Land, be-How would the Adversaries sides the Mendicants. of Wicliffe have triumphed and exulted, had this Rebel confessed so much with relation to him, viz. that their Intention was to have murdered all the religious Orders, and fecular Clergy, and allowed none to live but Wichffe and those of the Clergy who had embraced his Opinions? And indeed what

what could more naturally be supposed to be a Part of the Scheme than this, if the Forgery of Varillas were true That it was contrived by John

Balle, and that he was fet on by Wicliffe.

Walfingham therefore much more modestly imputes these Calamities to the Sins of all the Inhabitants of the Land in general, without making any Exception. And indeed the Account given Coll. 2633. of the first Occasion of this Insurrection, too plainly shews how wicked a great part of the Nation was then grown. In the Parliament that met A. D. 1379-April 25, in the second Year of K. Richard II. 2 Grant was made of a Poll-Tax to be levied for brid. p. 158. the King's Use, viz. of every Earl a Sum not exceeding 4 Pound, every Justice of the two Benches, with the Chief Baron to be 5 Pound: The Mayor of Lendon paid 4 Pound as an Earl, and every Alderman 40 Shillings as a Baron; every Advocate 40 Shillings as an Advocate at Law; every Priest secular or regular paid 6 Shillings and 8 Pence; and every Nun as much: And every Man and Woman married or not married, being 16 Years of Age (Beggars certainly known only excepted) four Pence for every one: Knighton fays a Shilling. This, it feems, was a new and strange Subsidy or Tax, and we are told that great grudging, and many a bitter Curse followed about the levying this Money. Thus the People were generally discontented, a Ferment was raised, and every thing tended to Tumult and Sedition. This Uneafiness was rendred yet the greater by the Insolence of the Collectors of this Tax. Who as Knighton tells us, puellulas, quod dictu horribile eft, Coll. 2633. e sursum impudice elevarunt, ut sic experirentur utrum corrupta effent, & cognita à viris. [He should have said utrum puberes esfent. Thus one of the Collectors misused a Daughter of one John Tyler at Dartford in Kent. In the same manner another of them, one John Leg, abused a Daughter of one Thomas Baker of Follyngges in Effex. And

And no doubt but the same vile and immodest Practices were used in other Places: By which the People were every where let in such a Rage and Uprore, that they cared not what they did to be revenged of fuch Injuries. And this is a much likelier and more natural Account of the Rise of this Rebellion, than its being owing to the Attempts made by Wicliffe, about this time, to reform the Errors and Defaults which he obferved, especially in the Clergy and Religious, and in other Estates of the World. For tho' indeed, as Joceline observes, at the Reformation, when the Light of the Gospel, and the Christian Liberty were declared, the mad Rabble took Advantage of the Novelty and Change, and were spurr'd on by the Hopes of disturbing all Order in Church and State; yet the Case was not now exactly the same: Since it does not appear, at least to me, that the Light of the Gospel, and the Christian Liberty were at this time declared as they were afterwards in Martin Luther's time. It may justly be questioned whether the Bible was yet translated into English, (altho' it was soon after) and if it was, it could be but in few Hands, and those too of the richer fort, because Printing was not yet in Use, and written Copies were very chargeable and expensive. Nor could Wicliffe's Opinions be at this time spread all over the Na-There were but very few of the Clergy who embraced them, and tho' indeed those few dispersed themselves, and did all they could to bring the Nation out of that Darkness in which it then lay; Yet, alas! they could not do much, their Labours, as we find by the Event, were chiefly confined to the Diocess of Lincoln, in which Wicliffe lived.

I only add, that had these Insurrections been on the Account of Wichsfe, we should certainly have heard of the same things done by the Populace, as were done by them in some Places at the Reformation, viz. The Images pull'd down and

burnt,

burnt, the religious Houses rifled, and the lazy Lubbers who inhabited them turn'd out to get their Living in a lawful and honest Way. But we find nothing of all this: All the angry Rabble feemed intent upon was, the Avenging themselves of those whom they fancied to have been the Authors or Occasions of those Grievances which they suffered. This made them fall so foully on the Great and Noble Duke of Lancaster, who was the known Supporter and Protector of Wicliffe, as not only to burn his stately Palace, and deftroy his very costly Furniture, but to aim at his Life. So that Joceline's Remark seems very true that 'It is owing to pure Hatred of the Wicliffites that fome have falfely and ignorantly pretended that Baale was one of them.

As Dr. Wicliffe was very much in Favour with the People among whom he lived, and to whom he preached; so he was held in very great Reputation by the University of Oxenford, especially by the Seculars and Students who lived there: Infomuch that even after his Death, Arch-Bishop A. D. 1408. Arundel complained that the University was partly turned into wild Vines which brought forth bitter Grapes. It is allowed on all Hands that a great Historia Multitude of the Academicks were infected with Univ. Oxon. the Opinions of Wicliffe, at this time.

P. 204.

In the Year 1406 Letters Testimonial, in the Behalf of Wiclisse, were given by the University, and sealed with their common Seal. In these 'tis said of him, 'That his Conversation (even from his Youth, or tender Years, unto the Time of his Death) was in the University so praise-worthy and honest, that never at any time was there any Ossence given by him, or was he aspected with any Note of Insamy or sinister Suspected with any Note

ture all such as by their wilful Beggary blasphemed the Religion of Christ. That this Docror was not convicted of heretical Pravity, or
by our Prelates delivered to be burnt after his
Burial. For God forbid that our Prelates
should have condemned a Man of so great Probity for an Heretick, who in all the University,
had not his Equal, as they believed, in his
Writings of Logick, Philosophy, Divinity, Morality, and the speculative Sciences.

But the Authentickness of this Testimonial is 1bid. p. 203. disputed. Dr. Thomas Gascoigne tells us that ' Pe-

216.

* five.

ter Paine, an Heretick, stole the common Seal of the University, under which he wrote to the Hereticks at Prague in Bohemia, that Oxford and

all England were of the same Belief with those of Ibid. p. 215, Prague, except the salse Friers mendicant. This

Peter Paine was, it seems, born at a Place called baugh or bogh, in the County of Lincoln, scituated about * three Miles from Grantham, from whence, according to the Custom of that Age, he

whence, according to the Cultom of that Age, he had his Sire-Name, altho' he was also called Peter Presug or French, because his Father was of French Extraction; Inglys, because he was born in England, and after he was in Orders, Peter Clerk or Payne. He was fent by his Father to Oxenford, where he successfully studied Grammar, Logick and Philosophy. Having taken his Degree of Master of Arts, he became Principal of Eamund Hall, and was very famous in the University, for his excellent Parts, and being a good Disputant; and for opposing the Friers, and disputing with Thomas Walden a Carmelite, about the Beggary of CHRIST, Pilgrimages, the Eucharist, Images, and Reliques. Walden tells us, that once disputing with him and one Frier William, on some of the abovefaid Arguments, and about wilful Beggary, he first

Mind, and at length ran quite mad. But so are at Men esteemed by the Papists, who are not

hesitated, and then appeared troubled in his

biggotted

bigotted to their Fopperies. However it is not to be doubted that out of Fear he afterwards fled into Bohemia, where he contracted an Acquaintance with Procopius, and published some of Wiclisse's Books. But even here, he was not long in Sasety, for being apprehended by the Emperor's Officers he dyed A. D. 1433. but by what kind of Death is uncertain.

It is not very probable that a Man of this Character who thus suffered the Loss of all Things, out of Conscience towards God, should dare to do what is condemned even by the Light of Nature, and incur the Guilt of both Theft and Forgery. Besides, it is not true that in this Testimonial ' the Bohemians or any others are certified that Oxford and England were of the same Belief with 'them.' Nor would any Follower of Wicliffe have afferted fo much. Since tho' John Hufs, Histoire du and Jerome of Prague so far agreed with Wicliffe, Concile de that they opposed the Tyranny and Corruptions Constance, p. of the Pope and his Clergy: Yet it's well known 290, 390. that they were by no means of the same Opinion with Relation to the Eucharif; that neither John Huss nor Ferome did ever oppose the Real Presence, and Transubstantiation, as Wieliffe had done.

The Testimonial is in the Name of the Chancellor, and the Congregation of Masters, who are said to be unanimous on this Occasion. And its said that this Year 1406 the Chancellor was Richard Courtney, of Exeter College, who was afterwards Dean of Wells, and Bishop of Norwich. The Commissaries or Vice-Chancellors are said to have been John Whyttehede and John Orum, both of University College, which latter was, in 1411, Arch-Deacon of Barum and Cornwall, and in 1428 was made Chancellor of the Church of Exeter. And the Proctors Walter Logardyn of Merton College, and Adam Skelton of Queen's. I can't find that any of these were any way remarkable for any Opposition made by them to Wichisse, or their shewing

any Hatred of his Memory. But indeed, by the Statute made 1426 for the more secure Custody of the Common Seal of the University, (if it at all relates to this matter) it seems as if this Testimonial was thought to have been obtained by Wicliffe's Friends by a Surprize; the Defign having never been communicated to those whom they knew would oppose it, and so the Grace passed by a Majority in the Congregation-House. Instances of fuch Management may perhaps be met with even fince that time. The Statute orders that 'Nothing shall hereafter be sealed with the Common Seal of the University, but in a full Congregation of Regents, if it be full Term; or in a Convocation of Regents and Non-Regents in the ' time of Vacation: Nor that any thing written ' shall be sealed with the Seal aforesaid, unless the ' Tenor of it be first maturely debated a whole Day in a full Congregation of Regents, if it be full 'Term, or in a Convocation of Regents and Non-Regents in Vacation time; and that no Deliberation in a Congregation of Regents shall be fully ' decided the first Day on which it is proposed.' If this Statute was occasioned by this Testimonial in behalf of Wicliffe being sealed by the Common Seal of the University, it seems plainly to intimate, as I said before, That Wicliffe's Friends took Advantage of the Vacation, and the Absence of his Enemies from the Congregation, and got this Testimonial passed by the Majority of those who came thither for this very Purpose.

It is by no means probable that the Common Seal of the University was at this or any other time kept so carelessly that who would might make use of it. Nor is there the least Intimation of this in the Statute above-mentioned. And had it indeed been so, it is reasonable to suppose that a Remedy would have been provided against this Abuse, much sooner than above twenty Years after this pretended Forgery was committed; and before

fore five Years after their giving this Testimonial

L' Enfant

was complained of at Constance.

But indeed that this Testimonial was known to be the Act of the University, however that might be obtained by some Management, seems very plain from the Universities Letter to the Council at Constance, in which there is not a Word of this Testimonial's being a Forgery, and sealed with their Seal unknown to them. They only declare that 'The Academick Council of Oxford have been seized Histoire du 'Academick Council of Oxford Have occil letter Concile de with Grief at the spreading of Wicliffe's Errors Conflance, p. ' in England; that for the remedying that Evil the 228. ' faid Council had nominated XII able Doctors to censure the Books of the said Wicliffe, [which by the way was not till five Years after the Date of this Testimonial | and that they had marked CC Articles, which all the University judged wor-' thy to be burnt: But that out of Respect for ' the Council, they had fent them to Constance that they might be condemned by a Sovereign Authority.' It is indeed faid that some Englishmen did at that Council produce a Copy of this Testimonial, and pretended that it was supposititious, and made it a Part of their Charge against John Has that 'He read it from the Pulpit to recommend Wicliffe to the People.' But had it indeed been a Forgery, how could the University well have done less, on such an Occasion, than have declared by an authentick Writing, that their Seal was put to that Writing without their Knowledge or Consent. But they very well knew that this was very highly to reflect on themselves, and to make all their publick Acts of no Authority or Credit. And they might as well have denied that the University had ever favoured Wicliffe, or at any time demurr'd upon receiving the Pope's Nuncio who brought them the Bull concerning him mentioned above.

A late Historian pronounces very peremptorily Collier Hist. in this Case, that 'The Testimonial was counter-Ecc. Vol. 1. feited, p. 624.

feited,' and ' has apparent Marks of a counterfeit Recommendation.' To justify this harsh Sentence, he tells us, that 'The Commendation of Wichffe, for his Orthodoxy, that his Character was unblemished as to his Belief, and that he was never convicted of Herefie, does not agree with Matter of Fact.' But this is in Part Misrepresentation and false Report. The Testimonial no where fays that Wieliffe was unblemisbed as to his Belief; the Words are Ejus Conversatio- fic praclara extitit & honesta, ut nunquam de ipso irratitio, vel suspicionis finistra ac infamia nota respersa fuerat. It says further, and that very truly, That Nec fuerat pradictus Doctor pro bæretica pravitate convictus. Pope Gregory only stiles the Conclusions noted in his Schedule, falle and erroneous. In the Process of Arch-Bishop Courtney, and in the Oxford Decree, Dr. Wicliffe is not so much as once named: And even this Historian himself owns that No formal Conviction pass'd upon

Regis Li-his Person. And indeed the farthest that any teræ patentes. of the Acts of those Times went, was charging Litera Can- Wichffe with being noted by probable Suspicion of & Herefy, or vehemently and notorioufly suspected of it. And therefore the Testimonial adds, aut per nostros pralatos post ejus humationem traditus incendiis, that he was never by our Prelates, fince his Death, ordered to be burnt, as a Proof that he never was

convicted of heretical Pravity.

cellario

procurat.

The Historian adds, that "Tis very unlikely the University of Oxford should have either In-' clination or Courage to vouch thus freely for Wicliffe's Catholickness.' But he ought to have fhewn that it does thus vouch. I, for my Part, can fee nothing like it; as if the Drawers of the Testimonial were aware of being called to an Account for it in those perilous Times, they feem to have aded with the greatest Caution. Thus when they stile Wiclisse a valiant Champion of the Faith, they presently instance in his opposing the wilful Beggary of the Friers: And only add that God forbid that our Prelates should have condemned a Man of so great Probity for an Heretick, who in Logick, Philosophy, Divinity, Morality and Matters of Speculation wrote, as they believed, without an Equal.

The Historian observes further, that 'So pub-' lick a Testimonial might probably have exposed the University to the utmost Hazzards, and brought them within the Penalty of the late Statute. This Statute is 2 Hen. IV. c. 15. which was pass'd about fix Years before the Date of this Testimonial. In this Statute, so far as I am able to fee, Wicliffe is not so much as once named, and how therefore the University could be brought within the Penalty of it, by giving a Tellimonial in his Behalf, I confess, I do not see. It is indeed there enacted, that none from hencefogth in any wife fabout fuch Preacher [as any thing preaches, holds, teaches, or instructs contrary to the Catholick Faith or Determination of the Holy Church | 02 Waker of any futh and like Conven: ticles, or holding or exertifing Schols, or making of writing futh Boks, of to teaching, informing, or exciting the People, nor any of them maintain, og any wife fuffain. But all this plainly relates to Men alive, and not to a Man that had been dead and buried fifteen Years. Besides, it is well known that Wieliffe, when he was alive, did not make any Conventicles, nor held or exercifed fuch Schools as are here described.

It is observed some Years after this, A. D. Histo. uni-1411, that 'For all the Condemnation of XLV versit. Oxoni-'Articles or Conclusions of Wicliffe's at London, en. p. 204.

which were cast into the Flames, shone with a O 4 greater

by Arch-Bishop Arundel, the Year before, and the ratysying that Sentence at Oxford in the Congregation-House June 26. and burning the

Books out of which they were said to be taken ad Quadrivium Duaterbois; these hated Opinions grew better beloved, and Wicliffe's Writings

greater Light, and seemed to be rather tried than consumed, they were so encreased thro' the Fury of their Enemies: Infomuch that the Arch-Bishop resolved to visit the University; and accordingly cited the Chancellor, Doctors, Masters and Scholars to be in a readiness as soon as he approached Oxford. But the Chancellor Richard Courtney, who was Chancellor when this Testimonial was given, with the Proctors, Oc. went to meet his Grace, and told him, if he came as a Guest he was very welcome to the University; but if he intended to enter Oxford as a Visitor, they would have him to know, that by the Pope's Bull, the University was exempted many Years ago from the Jurisdiction of the Arch-Bishops and Bishops. Of this the Arch-Bishop complained to the King, who commanded the Principals of the University to appear before him, to give an Account of the Pope's Diploma, wherewith they covered their Contumacy. And sometime after, the Chancellor and Proctors refigned, or were forc'd to lay down their Offices at Lambeth, and the King wrote to the University, That the Senior Doctor of Divinity, who was then Edmund Bekyngbam Warden of Merton should take upon him the Government of the University, and execute the Chancellor's Office, till another was chosen in the room of the Perfon removed. On which fuch a Melancholy feized the Students, that they left off their Lectures, and dispersed themselves, as if they intended to break up the University. So that the King was forced to write several Letters to the Members of the University, and to intreat them with good Words to resume their Lectures." Does this now look as if the University, at this time, was at all disaffected to the Memory of Wicliffe, or that they would refuse to give such a Testimonial in his behalf as this, of which we are now speaking? That

That nothing occurs in the Letters and Regi- Histor. Unisters of the University relating to this Testimonial, ver. Oxon. p. is not very strange. It may as well be argued, 203. that Dr. Wicliffe was never Rector of Lutterworth, because his Institution to it is not to be found in the Registers of the Bishops of the Diocess in which that Parish is. And perhaps the Omission of both may be accounted for the fame Way, viz. That when the old Registers, decayed by Age or other Accidents, were transcribed, out of Hatred and Detestation of the Name and Memory of Wic-

liffe whatever related to him was left out.

On the whole, if Arch-Bishop Arundel and the Synod of the Clergy, held at St. Paul's London, rundell. fol. may be believed, the University was at this time 24. Histo. Univer. Oxwholly infected with Wicliffe's Doctrine. She who on. p. 205. was formerly the Mother of Virtues, the Light of Knowledge, the Prop of Catholick Faith, and the fingular Pattern of Obedience, they faid now brought forth only abortive Children, or degenerating from the Disposition of the former Race, who always encouraged Contumacy and Rebellion, and fowed Tares among the pure Wheat. And this was but four Years after this Testimonial was given. And accordingly the Arch-Bishop in his Letters to the Chancellor, Oc. 1411, tells them that He knew that almost the whole University was touched or infected with heretical Pravity. And 'the Members of it were forced to beg the Arch-Bishop's Pardon for their not being so violent as they ought to have been in persecuting the Lollards, and that all the Masters did not agree in the Condemnation of the Articles of Wicliffe.

So that, it feems, this Testimonial has not such apparent Marks of a counterfeit Recommendation; nor does Mr. Fox deferve to be censured for making no question about its Credit; which perhaps had never been doubted but for Hatred of the Memory of the Man in whose behalf it's given. Thomas Gafcoigne, as I have shewn, is the only Writer on whole

Reg.

whose Authority this Story is built, and he very plainly misrepresents the Testimonial, and writes

of it as if he had never feen it.

Dr. Wieliffe's being in fo great Reputation with the University, and so generally beloved there, we may well suppose to have been a Means of recommending him to the Favour and Esteem of a great many confiderable Persons both of the Clergy and Laity. And to let the Reader see that he was a Person above that Contempt which his Enemies, in their Writings, studiously endeavour to pour upon him; I hope it will not be thought improper to add to the History of his Life some Account of those who shewed great Regard to him and to his Writings.

I. First he was very happy in the Royal Favour. K. Edward III as has been fhewn, fet a great Value on him, and employed him in Affairs of the greateft Importance, and wherein his Royal Prerogative, and the Welfare of his Kingdom was very nearly concerned. And for this some of the Popish Historians, if they deserve that Name, have very basely reflected on his Memory. Thus the infamous Varillas, 'The King, Says be, did not du Wiclevi- live a Year before he was punished for the Fa-

Histoire

anisme, p.34. vour which he had shewn to Wicliffe, in a Man-' ner which cannot be express'd without Horror. ' He was tormented with a languishing Fever in his ' House at Shene, where he went to take the Di-' version of Hunting.' This Romantick Writer fancies that Wieliffe and his Doctrines were anathe-

matized in a Council held at Camerbury the Year before the King fell fick, viz. A. D. 1375, (for Barnes's History of K. the King fell fick at Eltham immediately on the Edward 111. News of the Death of his Son, the Black Prince,

p. 885, 896. who died June 8. 1376; of which Sickness he never was perfectly recovered before his Death at Shene, June 21. 1377.) by Thomas Arch-Bishop of Canterbury; whereas neither was Wicliffe ever accused of holding any erroneous Tenets 'till after

this

this King's Death; nor was Thomas Arundel, Arch-Bishop of Canterbury till eleven Years after

Wieliffe himself was dead and buried.

Upon the same Account is the Memory of this good and heroick Prince aspersed with the Charge of his being entirely devoted to a wicked Whore, one Alice Peeres, whom he loved dearer than himself: Thus Thomas Walfingham, the Author of this Fable, reports the Matter.' During the whole Histo. Ang.

time of his lying fick, fays be, That wicked P. 192.

Whore Alice Peeres fat by him, who in the mean 'Time suggested to him what was dear to her, ' faying nothing, nor fuffering any one elfe to fay ' any thing to him of the Salvation of his Soul; ' but always affuring him of the Restoration of his ' Health, till she saw in him the undoubted Signs of Death by his Speech failing him. For as foon as the faw his Speech was gone, and that his Eyes grew dim, and that his natural Heat began to fail in his extreme Parts, the shameless ' Harlot immediately took his Rings off his Fingers, and withdrew.' But this favours too grofsly of a Monkish Fable, and of that Spirit which is so commonly seen in many of their Writings, which when they find, or even suspect any Person to have acted contrary to their Interest, is apt to invent some Tale or other which may shew how he was punished by Go p for his thus acting.

This Lady was, it seems, a Person of extraordinary Beauty, and was married to the Lord William Windsor Lord Lieutenant of Ireland, in the 43 Year of the Reign of K. Edward: And altho' she was indeed accused before the Lords in the Parliament held 1 Ric. II. and by them adjudged to be banished, and to forfeit all her Goods and Lands what soever: Yet Sir Robert Cotton, who had peruled the long Record against this Lady, ment of Reaffures us that 'It proves no fuch heinous Matter cords, p. 158. against her, as she was charged with. Only it

thews that the was in futh Credit with K. Ed-

ward

ward III. that she sat at his Bed's Head, when all of the Council and of the Privy-Chamber stood waiting without Doors, and that she moved ' those Suits that they dared not; and these two ' Suits wherefore she was condemned, scemed very honest; her Mishap was that she was friendly to many, but all were not so to her.

" The Record, Says he, is strange and worthy of Ibid. p. 177. Sight. Accordingly, this Judgment was in the

very next Parliament reversed.

It is not at all probable that a Prince fo remarkably Chaft and Virtuous in his younger Years, as K. Edward was known to be, should in the Decline of his Life, and when he was above threefcore Years old burn with the Flames of Lust. And yet even Walfingbam himself does not charge him with indulging this Vice in his Youth, but reflects on him as putting no Restraint on himself in his old Age, to which he attributes the shortning his Life, and the ill Successes he met with towards the End of his long and glorious Reign: And even this foul Accusation he grounds only on Report or Hearlay.

II. Another Friend and Favourer of Dr. Wicliffe was Joan the Queen-Mother, who, when the Arch-Bishop of Canterbury, Bishop of London, Oc. having abruptly broken up their Court held at St. Paul's to condemn Wicliff, met again at Lambeth, on the same Business, sent Sir Lewis Chifford to them to forbid them to pronounce any Defini-

tive Sentence against him.

III. The Great and Noble John of Gaunt Duke of Lancaster, and Son to K. Edward III. was a very zealous Protector of Dr. Wicliffe against the Defigns and Attempts of his Enemies C. 2647. to destroy him: Insomuch that as Knighton obferves, it it had not been for him, he must necesfarily have faln into the Pit of Destruction. The Castle of Leicester was one of the Duke's Palaces where he sometimes resided; and Lutterworth where

where Dr. Wicliffe was Parson being not above 8 or 10 Miles from thence, it is not at all unlikely that the Duke knew his Character very well, and was well acquainted with the Manner of his Con-This great Man is reported to be fo well satisfied that CHRIST JESUS did not commit his Gospel to the Clergy and Doctors of the Church only, but that the Custody and Use of it was the Birth-Right and Priviledge of all Christians, that he declared in one of the Parliaments held in K. Richard Il's Time, for the Translation of it into the vulgar Tongue. A Bill we are A. D. 1390. told was brought in for taking away the Bible then John Fox translated into English by Dr. Wicliffe, which was vangeli. Saxrejected by both Lords and Commons, on which onico, A. D. Occasion the Duke thus spoke; We will not, says 1571. Usferii he, be the Dreggs of all Men : Seeing other Nations de scripturis, have the Law of GoD, which is the Law of our P. 162. Faith, written in their own Language; and swearing a great Oath, declared, he would maintain it against those, whoever they should be who first brought in the Others, at the same time, added, That if the Gospel by being translated into English, was the Occasion of Mens running into Error, they might know that there were more Hareticks to be found among the Latins than among the People of any other Language. For that the Decretals reckoned no fewer than 66 Latine Hareticks, and so the Gospel must not be read in Latin, which yet they allowed. But for this, and his protecting Dr. Wichffe against Waifing. the Attempts of his malicious Adversaries who Histo. Ang. were intent on procuring his Ruin, has this noble P. 310. Person been represented by the Monkish Historians coigne, dict. as in a Conspiracy to place the Crown on his own 2 Part. p. Head, after his Father's Decease; and guilty of 47. the worlt of Immoralities, to as to have haftned Histo. Univ. his Death by his excessive Indulgence of them. Oxon, p.193. For nothing too bad can ever be faid of those who are Enemies to the Church, or in plain English, against the arbitrary Power, and devilish Tyranny

Tyranny of the Popish Clergy. And they who will not spare even Crowned Heads, as we have feen they did not K. Edward himfelf, because they will not be their Tools and Vaffals, we cannot expect should shew greater Reverence to Subjects, tho' they are of Royal-Blood and Princely Extraction.

But had the Duke been at all suspected in King Edward's Life time of having any Defign to hinder the Succession of the Prince of Wales, whom he and his Brothers, the Earl of Cambridge, and the Lord Thomas of Woodstock had all sworn, by the King's Command, to uphold and maintain as their only lawful Lord, and undoubted Sovereign, the King would never have made him his Affiftant in the Regency, thereby putting it more in his Power to compass his ambitious Defigns, if he had any, than otherwise it could have been. However, it seems, the Dukes Enemies had so far sent abroad this Suspicion of him, that the Commons in the Parliament held at Westminster this Year after Michaelmas, being the first of the young King's Reign, accused him of Treason, which the Duke complained of to the King, and 'In his Defence openly before the King demanded the Combate to any Person whatsoever, or what other Order ' the King should appoint. Whereupon the whole Lords and Commons with one Voice purged ' him, and requested that he would use no more ' fuch Words, whereto the faid Duke feemed to be content; but faid, that the same Report to

A. D. 1381. 2643.

Cotton's

Abridg. p. 1550

"Treason." And four Years after, when the Duke was forced to go into Scotland to avoid the de event. An- Fury of the rebellious Boors, who were particugliz, c. 2642, larly enraged against him: The King ordered the Earl of Northumberland to feek for him, and to be his Guard to defend him against his Enemies, that he might come fafe to the King. The same Orders were fent to all and fingular the Lords of

fer the Nobles at Debate, was no better than

the Northern District, and also to all and singular the Sheriss and Burgesses, with a sufficient Force to conduct the Duke safely thro' their Territories. And when the Duke came to the King at Responded he was received with the greatest Joy, and Marks of the highest Honour, and very magnificent and royal Presents were made him by the King, to compensate for the Damage he had suf-

tained by the rebellious Boors.

The Record which mentions John Northampton Cotton's A-Draper, John Moore, and Richard Northbury Mer-bridgment p. cers, being excepted out of the Pardon which the 325. A. R. ri. King, at the Request of the Commons in Parlia-A. D. 1388 ment granted to the Citizens of London, on which Walfingham seems to ground this Suspicion of the Duke, says nothing of the Duke. And even John Ibid. p. 339. Northampton himself, the very next Year, had the Judgment given against him repealed by the King, at the Request of the Commons, by the Assent of the Parliament.

Knyghton always calls this Duke, the Pious, and the peaceable Duke; and gives this Reason for his so stilling him, That he never sought Revenge in De event. all his Troubles, and Straits, and under all the Angliz, c. Injuries that were maliciously done to him, but 2643. carrying himself with great Moderation forgave every one who desired his Pardon. Nay, that when by some of his own Domesticks he was robb'd of a great Quantity of Plate, to a great Value, and he was urged to prosecute them when taken according to the Rigor of the Law, he was silled with such a Spirit of Piety, that he resused it, saying, he would have no Man die for his Goods.

IV. Henry Lord Piercy, Earl Marshal of England: He accompanied Dr. Wicliffe, together with the Duke of Lancaster, when he first appeared before the A.-Bishop and Bishop of London, at St. Pauls.

V. Anne, K. Richard II's beloved Queen; she was Daughter to the Emperor Charles IV. and Sister to Wynceslaus King of Bohemia and Emperor of Ger-

many, and married to King Richard, A. D. 1382. Wirliffe thus speaks of her in his Book Of the threefold Bond of Love. 'It is possible, Says be, that the Noble Queen of England, the Sifter of Cafar. may have the Gospel written in three Languages, Bohemian, German, and Latin, and to heriticate her on this Account would be Luciferian Folly.' The same Account was afterwards given of her by Arch-Bishop Arundel in his Sermon A. D. 1394 preached at her Funeral. 'Altho, fays he, she

Ufferii de Compleat

was a Stranger, yet she constantly studied the scrip. p. 161. four Gospels in English, and explained by the 'Expositions of the Doctors; and that in the gland, Vol. Study of these, and reading godly Books, she ' selves, tho' their Office and Business required it.' After her Death, several of Dr. Wicliffe's Books were carried by her Attendants into Bohemia, and were a Means of promoting the Reformation there. She is faid to have been a Princess of so great Worth both for Piety and Virtue, that the greatest Love was but her Due. In the blind Age in which she lived, she enjoyed Light, and could not, as we have feen, endure the implicit and unreasonable Service and Devotion of the Roman Church.

VI. K. Richard II. was, at first, no Enemy

to Dr. Wicliffe. He made him his Chaplain, and grac'd him with his Royal Favour. However afterwards he suffered himself to be made use of by the Ruling Clergy to be the Instrument of wreaking their Spight on him and his Followers. For A. D. 1395. the King being in Ireland, before he could do much there, the Bishops and Clergy were fo alarm'd with the bold and numerous Accufations which the Wicliffites or Lollards had made against their Body, that they sent the Arch-Bishop of York, and the Bishop of London to the King, begging of him to hasten his Return to defend and fuccour the true Faith and Holy Church that were both in Danger of being ruined by the Hereticks.

Echard's Hiftory, Vol. 1. p. 403.

Hereticks, who were contriving how to take away the Possessions of the Church, and overthrow all Canonical Sanctions. The King greatly surprized at the News, —— hastned into England —— and upon his Arrival severely reprimanded some of the Nobility and Gentry, who were the chief Favourers of these Lollards, causing Sir Richard Story publickly to abjure their Principles, and openly declaring, That if he ever sound him to relapse, he should suffer Death without Mercy.

Besides the fix Knights mentioned before, Sir Walfingham Whiliam Nevyle, Sir John Clenhoun and Sir John Hist. Ang. p. Mountague, are reported to have so far favoured 328.

Dr. Wichffe's Doctines as in their several Districts

to destroy the Images that were set up in the several Churches.

XVI. Walfingham mentions another Knight, Hist. Ang. one Sir Lawrence de St. Martin of Wiltshire near F. 246.

Sarisbury, who, he says, was seduced by Wiclisse's Doctrines, and of whom he tells the following

Story.

" Eafter drawing near, when he ought to receive the enlivening Sacrament, the Knight defired of his Priest that he might receive it on the Vigil of the faid Feast, who according to his Defire, after Mass was over, gave it him as he requested. But the Knight when the Priest had given him the Host, took it in his Hand, and immediately rifing from his Knees, (carrying 'God's Body) he hastened to his own House. The Priest seeing the Knight thus act as if he was out of his Wits, follows him, calling to him, and adjuring him not to offer so great an Afront to the Sacrament, but either to restore it to him, or honourably to treat and receive it after the manner of Christians. But the Priest's Cries and Intreaties availed nothing; The Knight notwithstanding shutting the Doors on the Priest, ordered Oisters to be brought to him, and eat Part of the Host with the Oisters, Part with Onions,

Onions, and Part he swallowed down with Wine. faying, that any Bread he had in his House was as good as that, which he was glad he had received in such a Manner. The Knight's Servants, who were amazed at the Novelty of so horrid a Fact, told all this to the Neighbours. The Parish-Priest, therefore, who was very much nettled at the Knight's doing this great Wickedness, told the whole of it, in Order, to the Bishop of Sarum, Master Ralph Ergon. The Bishop ordered the Knight to be cited to appear before him; and he appearing, and no wife denying the Fact, the Bishop, because he was a Man of great Esteem in those Parts, admonished him to return home, and get together diverse of the Clergy who were known to him, and confult with them about this Matter, if perhaps, being regarded by God, he might obtain Grace, and think more wholefomely of the Sacrament aforesaid, and to appear before the Bishop on such a certain Day. This Admonition of the Bishop's the Knight submitted to, and on the Day prefix'd coming again to him, according to the Advice of the Clergy which had, on this Occasion, resorted to him, confessed that be had thought amiss of the Sacrament of the Altar, and had greatly finned in dishonouring of it; wherefore he humbly begged Pardon of the Bishop, and of all who were present. The Bishop therefore seeing his Conversion, and attending to his humble Confession, enjoyned him, in Part of Penance, to erect a Stone cross at Sarisbury (in a publick Place) on which the whole Series of this Matter should be engraved in order, and that on every fixth Holy-day, during his Life, he fhould come to the faid Crofs, with his Head uncovered, his Feet bare, and in only his Shirt and Drawers, and publickly confess before it on his bended Knees the whole Fact in order, as it was committed; and other Penances he enjoined

him,

A. D. 138c.

'him, both publick and private, which are too long to commit to Writing.' This is the doughty Story; and Walfingham tells us, that 'He has there- fore told it more at large, that it may appear to 'all, how great Evils the Beast (which ascended out of the bottomless Pit) the Colleague of Satan, 'John Wicklif, or Wickedbeleve scattered abroad upon the Earth.' So that the Reader sees the Occasion of this Tale. But nothing can be more false than that Wiclisse propagated any profane or irreverent Opinion of this Holy Sacrament. So far is he from doing so; that he always speaks of it in his Writings with very great Reverence and Devotion.

XVII. Geoffery Chaucer. He is said to have Leland de been educated in Canterbury or Merton College scriptor. Briwith John Wicliffe, and thereupon to have com-tann. p. 420. menced an accute Logician, a sweet Rhetorician, a pleasant Poet, a grave Philosopher, and an ingenious Mathematician, and an holy Divine. He died 1400. ata. 72.

XVIII. To these we may add the Great and Goedwin's Noble Sir John Oldcastle Lord Cobham, who was Life of H. V. not only 'ennobled by his Birth and Dignities, but P. 361.

much more by his Wit, Eloquence, Learning, and good Sense, which together with a great natural Courage, and an honest Freedom of Mind, accomplished him for such an eminent Champion of the Truth, as he appeared in Times abounding with Vice and Error. In his Youth he had heard Wicliffe preach, by whose Doctrine he declared he had learn'd to fear his Gop, and to have his Conversation freer from Sin than it 167. was before. In several Parliaments he had spoken boldly against the Corruptions of the Christian

A. D. 1395 and 1405 he presented to the Parliament several Discourses concerning a Reformation

Faith and Worship, and had frequently represented to the Kings Richard II. Henry IV. and Henry V. the insufferable Abuses committed by the Clergy.

Ibid. p. 22,

mation of Discipline and Manners in the Church; one of which Books was composed by himself, and the other by John Purvey or Purney, of Oxford. A. D. 1389 he made a Speech in Parliament against the Pope's Power, and against the Removal of Causes to Rome to be tryed there;

Statute Book upon which the Statute of Provisors made Anno p. 177, 178. 25 Edw. III. was confirmed, and it was ordained, 13 Ric. II. That if any Man bring or fend within the Realm, c. 3.

or the King's Power, any Summons, Sentence of Excommunication against any Person, of what Condition that he be, for the Caufe of making Motion, Allent or Execution of the said Statute of Provisors, he shall be taken, arrested, and put in Prison, and forfeit all his Lands and Tenements, Gods and Chattels for eber. and incur the Pain of Life and Member. And if any Pielate make Execution of fuch Sum: mong, Sentences of Excommunications, that his Temporalities be taken and abide in the King's Hands till due Rediels, and Correction be there: of made. And if any Perlon of lels Effate than a Prelate, of what Condition that he be, make luch Erecution, be thall be taken, arrefted, and put in Pilon, and habe Imprisonment, and make fine and Ransom by the Discretion of the King's Council. By this Action the Lord Cobham had then put his Life in hazzard of being made a Sacrifice to the Fury of the Priests; and Sir John Cheney, with others, were in the same Danger. The Clergy, it's fure, were very angry

Cetton's A- at the passing these two Acts, and made their sobridg. p.332 lemn Protestation in open Parliament against them, declaring, 'That they in no wise meant,

or would affent to any Statute or Law made in the Restraint of the Pope's Authority, but ut-

terly withstood the same.

Walden This Lord Cobbam is said likewise to have contra Wic-maintained in the Diocesses of Canterbury, Rochester, lev. lib. 2. London and Hertford, such Preachers as were hateful

ful to the Clergy; and, at the Desire of John Goodwin's Huss, to have caus'd all Wicliffe's Works to be Life of K. written out, and to be dispersed in Bohemia, France, 167.

Spain, Portugal, and other Parts of Europe.

By these Means he was reckoned a most inveterate Enemy to the Church, and under this Character represented, by his Enemies, to K. Hen. V, with whom they found ways to make him suspected as an Enemy to his Royal Dignity, and by Degrees to lessen him in his Assections and Favour,

and, at last, entirely to ruin him.

A Convocation was called by the Arch-Bishop Goodwin's of Canterbury at London, to convict this honoura- Life of Hen. ble Person of what they called Heresy: In which V. p. 15. Evidence was given of the Crimes above-mention-'But out of Respect to the King, in whose Favour Sir John was, and in Consideration of that Honour which was due to his Quality, the Arch-Bishop would first communicate the Busi-' ness to his Majesty; and for this Purpose, with all his Suffragans then present, and a great Number of the Clergy, he went to him then residing in his Mannor at Kennington. The King being willing to reduce Sir John Oldcastle by such Means as might reflect no Dishonour on him, required the Arch-Bishop to desist for some time from all further Process, promising that he himself would discourse the Business with him speedily; which he did, fending for him foon after, and in a private Conference admonishing him to submit to the Church, and to make a Recantation of his Er-Sir John heard him with a becoming Reverence, and made this respectful Answer. I am, faid he, as I have always been, most willing to obey your Majesty, as the Minister of Gon appointed to bear the Sword of Justice for the Punishment of evil Doers, and the Protection of those that do well: To you therefore (next to my Eternal Living Judge) 'I owe my whole Obedience, and intirely submit (as 'I have ever done) to your Pleasure my Life, and

all my Fortune in this World, and in all Affairs of it whatever, am ready to perform exactly your Royal " Commands: But as to the Pope, and the Spiritual Dominion which he claims, I owe him no Service that I know of, nor will pay him any; for as fure as God's Word is true, to me it is fully evident that he is the great Antichrist, the Son of Perdition, the open Adversary of God, and the Abomination standing in the Holy Place.' The King feeing him thus immoveable, abandon'd him to the Ecclefiaftical Court, and when the Arch-Bishop came again to know his Pleasure, he gave him full Permission to cite him to appear before him, to examine and try him, and to inflict those Panishments upon him, which the Church had decreed.

For the same Reason, and being prejudiced against this injur'd Lord by the Influences of his Enemies, the King resused to read the Articles of his Belief, which this noble Lord had drawn up, and presented to him, and would not admit of his Appeal to him as his Judge; nor of his Appeal from the Arch-Bishop to the Pope, but committed him Prisoner to the Tower, there to be kept in safe Custody till the Pope gave Allowance for his Tryal.

This great Man being thus given up to the Will of his Enemies, and left entirely to their Mercy, they never left him 'till they had 'Judged De'clared and Condemned him as a most pernicious and detestable Heretick, and therefore committed him to the secular Jurisdiction, Power and Judgment to put him to Death.' Which Sentence, altho' he avoided the Execution of it three or four Years by his Escape out of the Tower, he was at last forc'd to submit to it: Which he did with the utmost Bravery, and most triumphant Joy, exhorting the People, at the Time of his Execution, to follow the Instructions which Gon had given them in the Scriptures, and to disclaim those

those false Teachers, whose Lives and Conversations were fo contrary to CHRIST and his Re-

ligion.

This Nobleman was so generally beloved, that Goodwin's the Clergy, by these severe Proceedings against Life of K. him, very much lost themselves in the Esteem and Henry V. p. Affection of the People. As they apprehended therefore the Effects of a Popular Hatred, they made use of an Artifice to turn it off, by spreading a Rumour that the Lord Cobham was become a good Catholick, had abjured his heretical Opinion, and submitted himself in all things to the Holy Church: And that this Report might gain Credit, they counterfeited an Abjuration in his Name.

And as they thus endeavoured by this Forgery to amuse and blind the Eyes of the unthinking Multitude, so, on the other hand, to exasperate the King against the Profesiors of Wicliff's Doc- Hen. V. trines, and to engage him with the greater Zeal to back their Endeavours to destroy them, they made very clamorous Complaints to him, (as they had done before to his Father) that by Reason of these new Opinions, and the Influence which the Lord Cobbam had to abet and promote them among the People, many Schisms, Seditions, and Tumults were rais'd in all Parts of the Kingdom: That the Clergy in general were hated, the Diocesans not obeyed, the Ordinaries disregarded, all the spiritual Officers despised, the Laws and Liberties of the Holy Church trampled under Foot, the Christian Faith decayed even to Ruin, and the spiritual Jurisdiction contemn'd: That the Cause of all this Mischief arose from suffering the Disciples of Wickliff to preach so publickly, to gather Conventicles, to keep Schools in private Houses, to write Books, and to teach privately in Corners, in Woods, Fields, Groves, and Caves of the Earth. And the Allowance of these Things, they faid, would be the Ruin of the Nation,

tion, destroy the Government, and subvert the

King's Throne.

By fuch Complaints as thefe, the Clergy had got very severe Acts of Parliament to be made against the hated Followers of Wicliffe. what, at this time, feems to have moved K. Hen. V. to greater Indignation against these Poor persecuted People, was his being perswaded that they had formed a dangerous Conspiracy against his Person and Government. This, some have affirmed, and that not without Reason, was for feinen Caufes furmifed by the Spiritualtie, moze upon Difpleasure, than Troth; and that they were affembled in Thicker Field on the back fibe of St. Giles's in the Right, only to hear their Dreather John Beverley, that Place there being out of the way from Resort of People, ath they might not come togyther openly about anye luche Matter, withoute Daunger to bee apprehended as the Manner is, and hathe bin ever of the perfecuted Flocke, when they are prohibited publiquely the Exercise of their Beligion. However, this pretended Plot had its intended Effect; and the very next Parliament a severe Act was made against the poor Followers of Wicliffe, as has been said already.

XIX. John Northampton alias Comberton. In 1382 he was Mayor of the City of London, and feeing how scandalous many of the Citizens were become for Lewdness and Debaucherie, he resolved to attempt a Reformation of Manners in the City. Accordingly he set himself with the utmost Diligence to detect and punish those who were guilty of these Vices. Such as he sound guilty of Whoredom, he very severely punished by imprisoning them, of whatever Sex they were, and caused the Women to be carried thro' the Streets of London, with their Hair shorn, as Thieves were punished in those Days, and exposed to publick Shame, with Trumpets and Pipes going before

them; nor did he use the Men any better. In this he was favoured and affisted by the graver and better Part of the Citizens, whom Walfingham Histo. Ang. charges, on this Occasion, with growing insolent p. 288. beyond measure, and giving a mischievous Example to other Cities, in usurping the Episcopal Rights, and offering many Affronts to them, in apprehending Fornicatours and Adulterers: Telling us, That they were encouraged or fet on to do this by John Wicliffe and his Followers, on purpose to make the Prelates odious. 'They the Citizens] pretended, fays he, that they not only abominated the Carelessness and Remissness of the Curates, but detested their Covetousness, ' who being desirous of Money, omitted the Punishments prescribed by Law, and taking Money of the Criminals, favourably permitted Persons, guilty of Fornication and Incest, to live in the Commissions of those Wickednesses: That they ' were afraid least for these Sins committed in the ' City, but winked at, God would sometime or other to be avenged of it, permit its Ruin: And ' that therefore they were defirous to purge the 'City of these Defilements, lest it should be pu-' nished with the Plague or Sword, or the Earth should swallow them up.

As to this John de Northampton, their May- Ibid. p. 288. or, he tells us, 'He was a very obstinate, and 'crasty Man, litted up with his Riches, and 'Purse-proud; that he was uneasy with his Inferiours, and could not be bent by the Entreaties or Admonitions of his Superiours, but that 'what he had begun of his own Head, he with a 'stern Resolution endeavour'd to accomplish.' For, it seems, tho' the Bishop of London had shewn himself highly displeased with him, for his thus using his Authority to punish lewd Women, &c. and had actually forbidden him to proceed, yet so long as he continued in his Office, he would not be deterr'd from thus making a publick Example of these Offenders.

XIX. Ni-

XIX. Nicholan de Hereford S. T. P. He was of Queen's College in Oxford, and a very strenuous Asserter of Dr. Wicliffe's Doctrines. For which Reason he, together with John Asson Priest, and Philip Rampingdon or Repingdon, was cited by Arch-Bishop William Courtney to appear before him at his Court held at the preaching Friers

De event. An- London, 1382. where, as Knighton tells us, he

gh col 2655, made the following Confession.

In the Rame of God Amen. Wirtes alle Eriften Wen that we Nichol of Herforde and my Fellow Priftus unworthy in Prefence of oure gostly Kader the Erche-Bishop of Canturbery the nyngrende Dav of June, Zeer of Grace a Thoufand Thie Pundled Fourscore and Two in the Poule of the Freres prechoures at London whan we wer required to fepne what we felvoe of diverle Conclusions, we mayden this Protestation and git we maken, That oure Entent was, and is to be trewe Sones, and meke of Holy Chirche, and sif happe, as God Schilde, that we erren agapuft this Entent, in Molordus or in Merkus, we submytte us mekelyche to oure foresayde Faour the Erche-Bistop of Canturbery, and of alle other to whom it longoth to redielle them that erren. And afturwarde to want were requirede to fave our Beleve of the Sacrament of the Autere, as to sour Anderstonding outh the People, we knowlechene forft that the Prist takus in his Hondes, thorowse the Acrewe of the facramental Mordus, is made and turnyde beralyche into CHRISTUS Body, the same that was taken and ben of the Warden Marye, and that sufferide Deth on the Croffe for Mankend, and that lay in the Sepulcre, and that ros fro Death to Lobe the thridde Dan, and Cer up into Debene, and fortees in Jope in the Blode of the Kadur, and that Schal come at the Day of Dome, to bome the Duikke and the Deade : And the Wirne ig elfo turnyde heralyche into his Blode, to that leves

leves aftur the Confectation of Brede and Whene non other Substaunce than that Ilk that is CHRISTUS Flethe and his Blode. And further: more we beleve that the hole Body of Christ is hole in the Sacrament, and hole in everyche Partpe of the Bacrament of the Autere. And also we beleve that Crist is becalvehe in the lame Sacrament in his bodely Presence to Saba: tion at alle hem that toothelpthe recepben that fame Sacrament, to bem that unworthelpche recerben to her Dampnation. And this oure Beleve, and in this we bene thorou Grace of God, we wille dre in Remission of oure Spnnes. And therefore we pro alle Thriften Men to whom this Confession Schal come to that ze bere us Wit: nes of this Beleve at the Day of Dome, before the hersest Judge Thesu Crist and play for us

for Charite.

If this was really Dr. Hereford's Confession, I don't see what the Court could expect more. Since he here makes an absolute Submission to the Authority of the Church, and expresses his Belief of the corporal Presence of CHRIST in the Sacrament, in the very gross and carnal Terms used by Paschasius the first Inventor of it. Whoever compares this Confession with that which this Historian calls the Retractation of Dr. Wicliffe, and which I have given the Reader before, will find them widely to differ. Dr. Wichffe declares that he beleves as Crist and his Apoltolus han taust Hereford, as he is represented in this Confession, declares his Entent, and the Intent of his fellow Priests to be true Sons and meke of Holy Church, and to Submit them mekely to the Correction of their most holy Father the Arch-Bishop of Canterbury. Dr. Wicliffe believed that the Sacrament of the Altar white and round, and like to our Bread or Host unconsecrated is very God's Body in Forme of Bread, - that the same Sacrament is very God's Body, and very Bread. - and that it

is Herefie to think that this Sacrament is God's Body, and no Bread. But Dr. Hereford, in this Confession, professes to believe that the Bread that the Priest takes into his Hands, through the Vertue of the facramental Words, is made and turned verily into CHRIST's Body, the Same that was taken and born of the Virgin Mary, and that Suffered Death, &c. And yet this Historian tells us, that 'He, 'at this time, escaped the Bitterness of Death, by the Affistance of the Duke of Lancaster, and ' the Subtilty of Words:' Whereas even the Papists themselves could never yet find plainer Words to express their Doctrine of Transubstantiation in, than these which the Doctor is said to have used on this Occasion. But indeed there is great Reafon to suspect the Reality of this Confession, and to question whether or no Dr. Hereford ever made any such. It appears by the Process that he did not appear before the Arch-Bishop, Oc. till the 20th of June, whereas this Confession is said to have been made in the Arch-Bishop's Presence on the 19th of this Month. At that time he and Dr. Repyndon gave to the Court their Answers in Writing, but they were adjudged by the Doctors, who fat in it, to be insufficient, heretical and deceitful: But no Sentence was then pronounced against them; they were only ordered to appear again eight Days after, viz. June 27. when they not appearing, were declared contumacious and excommunicated with all their Adherents.

Knighton informs us further, that this Doctor ' seeing he could no further prevail by his super-' stitious Preachings, and vain Doctrines, and that he could not, confistent with his Honour, defend ' the foresaid Opinions in the English Church, see-

ing the Arch-Bishop of Canterbury with the ' Confent of his Suffragans and of his Clergy, had ' declared them false, and excommunicated all

Ibid. coll. 2657.

those who were the Fauters of them, he resolwed to go to Rome, and accordingly took a Jour-

ney thither. And that when he came to Rome, he proposed the foresaid Conclusions in the Consistory before the Pope, and told them that he had taken a wearisome Journey from a remote Country to defend these Conclusions as true and unreproveable against all that opposed them, and protested that he would defend them in the utmost Peril of Death. The Pope on this, caused a Convocation to be held of the Cardinals and 'Clergy, in order fully to deliberate with their Advice concerning fo difficult a Matter, and that he might use the utmost Diligence in finding out the Truth, in an Affair of so high Concern. And having discussed them all, and examined them Article by Article he found them condemned by the holy Fathers, and worthy to be condemned at that present Time. And so with the Consent of the Consistory he caused them to be condemned, and to be declared condemned, and to be published to the People, ' some as Herefies, and others of them as Errors. ' And because the English Nation savoured Pope " Urban, and received and honoured him as the true Pope, the Pope as doing one good Turn for another, would not on this Occasion destroy an English-man in the Flames, aitho' he was a Defender of Heresy: But in some fort indulg-' ing him, out of the Respect which he bore to the English Nation, he took a milder Course with him, and condemned him in the Prefence of all the People to a perpetual Imprison-And when in process of time, many Lords about the Pope, were importunate with him for the Release and Deliverance of the said Nicholas Herefora, the Pope is reported to have answered, That it was enough that he had his Life, that being penitent he might bring his Mind off from the Errors he had embraced. Some time after this, the Pope proposed to go from Rome to Naples, his native Countrey, un-'known

known to the Romans; and accordingly began his Journey thither, which when the Romans faw, and that the Pope had retired from them without their Consent, and was confined by the Siege laid to the Place where he was, they grew angry, and turning feditious invaded the Pope's Palace, and broke open his Prison, and gave the Prisoners their Liberty, among whom was Nicholas de Hereforde, who being thus loofed from his Confinement returned into England. within a fhort time after he was committed to perpetual Imprisonment by the Arch-Bishop of Canterbury.' Tho' others fay, that being at Hift. Uni, length quite wearied out he yielded and submit-

Oxoni. p. 192.

ted; and as it's faid, going to Coventry, took on him the Habit of a Carthufian, and there ended his Life in the Monastery of St. Anne, giving no

Trouble to any body.

This Account of this learned Confessour seems by no means confiftent. According to this Relation, he abjured the main Article alledged against him, viz. That CHRIST is not in the Sacrament of the Altar, identically, verily and really in his proper corporal Presence: And yet it tells us that he had been sentenced to Death, had not the Duke of Lancaster protected him; and that he was a Defender of Herefy, and went to Rome on purpose to maintain the Conclusions which Arch-Bishop Courtney had condemned, and he himself abjured, and was afterwards fentenced to perpetual Imprisonment by the Arch-Bishop of Canterbury for afferting them.

Hifte. Ang. p. 328.

Walfingham tells, that A. D. 1387. Dr. Hereford happened to be at Sir John Mountagu's, who ' had a Chaplain that was a very zealous Follower of the Lollards. This Chaplain happened then to be fick, and finding he should die, desired a ' Priest to whom he might confess himself. Some of the Family hearing this, asked him in a fort of Surprize, What is it that you want? What do

do you desire? Have not you preached, that all outward Confession made to Priests is needless? And that it is sufficient that a Man only confels to God alone? To whom the fick Man replied, I have been in an Error; only pray let me have a Priest. Dr. Nicholas Hereford being by, and finding the Chaplain's Inclination to be confessed, thus spoke to him; What is it, says he, that you are going to do, you Fool? What makes you to trouble your felf? Confess to God who has a more ample Power to bind and loofe than your ignorant Priests have, and that Confession of yours will be Sufficient. You have finned against your self, not against the Priest, he ought to remit the Offence, to whom the Offence is given, or against whom the Offence is done. But the Chaplain perfifting in his Defire: On you, fays he, be the Peril of the Sin of my not confessing, and dying without the Viaticum, fince I have a Defire of dying a good Catholick, If I had Liberty fo to do: ' And a little after gave up the Ghost. 'Story, Walfingham says, he therefore went out of his Way to tell, that he might let Men into a better Knowledge of this horrible Sect.'

XX. John Afton, or de Afton. He was another of those who made their Appearance before Arch-Bishop Courtney at his Court held at the preaching Friers, where, Knighton tells us, he

De eventi. Angliæ. col.

made this Confession or Abjuration.

In the Pame of God Amen. PJohn Aston 2656, 2657. Prist unworthely required of my Lord the Erch-Bysthop of Canturbery the nyntene Day of June in the Zer of Grace, &c. in the Hous, &c. to say what I selyde in the Natyr of the Sacrament of the Antere, P have knowelethyde and zit V do that the self Bred that the Priste holdes in his Hondes is made thorough the Clertue of the sacramental Mordus verely the self Christus Sody that was borne of the Nayden Marye, and takun and suffrede Deth on the Cross, and three

three Dang lap in the Sepulchie, and the thribde Day ros fro Deth to the Lybe, and stepede up into Heben, and lyttes on the Ryghte Honde of God, and in the Day of Dome Chall come to dome the Duikke and the Ded, and over this I beleve generally alle that Holy Wirgtt determynet in Morde, and in Under Condyng, or whatever bo: ly kyzke of God determynes of olle this. Willan I was requirede specyaly to say what I telde of this Propolition. Materiale Brede leves in the Sacrament aftur the Confectation. this Protestacion that I never though, ne taugt, ne prethide that Propolition. For I wote wele that the Water and the Speculation therof palles in Bepste myn Understonding, and therefore als Phale tellys openly for to leve in this Mater I beleve, and of this Mater or of any other touching the ryght Beleve of Holy Kyrke, that is nouzt expredide in Holy Writte I belebe as our Spodur polp Kirke belebes, and in this Belybe I will dpe, and of this Thing I beleke alle Wen and alle Wymmen to whom this Confession come to, to bere me Witness befoze the hyghest Judge at the Day of Dome.

Hift. Uni.

This Confession, it's said, he drew up, and cau-Oxon. p. 192. fed a great many Copies of it written in Latine and English to be dispersed up and down in the Streets of London, to make himself thought innocent, and set the People against the Arch-Bishop and Clergy, as too cruel in condemning him to be delivered to the Secular Magistrate. But this is directly contrary to the Process, which is yet extant in Arch-Bishop Courtney's Register. Since, according to that, Ayhton was not proncunced and declared an Heretick, till the 20th of June, which is the Day after the Date of this pretended Confession.

Coll. 2659.

And yet notwithstanding this Confession, we are told by Knighton, that he maintained That in the Sacrament of the Altar, after Confectation, there there is very Bread and the very Body of CHRIST. and that the Roundness which is visible, and the Whiteness, &c. are Bread: and that this is the Opinion of the Apostle, and ancient Doctors and Saints; and that the modern Doctors do, in that Matter, either contradict one another, or do not give a sufficient Description of that Sacrament. How inconsistent with, and plainly contrary to what he is made to fay in this Confession, is this? Is this never to have thought nor preached that Proposition, that material Bread remains in the Sacrament after the Consecration?

Besides, this John Aston, Knighton tells us, was Coll. 2658. a zealous Propagator of Wicliffe's Doctrines: That

for this Purpose 'He walked about on Foot with a Staff in his Hand, and was an unwearied Visitor of the Churches every where throughout the 'Kingdom; and was like a Dog raifed from Sleep ready to bark at every Noise, and so expediti-' oully went from one Place to another, as if he had been a Bee full of Arguments, promptly to dogmatize or spread his Opinions. He likewife, he fays, boldly to the utmost of his Power, declared the Opinions of his Master Wicliffe at the Tables of simple Hearts, that so he might increase his Sect. Nor was he content with the enticing Conclusions of his Master, or ashamed, out of his own novel subtil Invention, to add many others, and wherever he preached to fow Tares among the Wheat. He frequent-' ly and very often exceedingly commended him-' self and the Fautors of his Sect, stiling them "Treme Prethoures, and as often calling all other Preachers, Salle Pzechoures. He tells us further, that this Master John preached at Leycefter one Palm-Sunday, and delivered many of the Opinions of Master John Wicliffe, and a-

mong the rest these following ones.

1. That

one, unless out of Charity, or a Principle of Kindness, and for the Salvation of his Soul.

'2. Item, That the Excommunication which is issued out against Men to deter them from hearing the Word of God, is the Excommunication of Antichrist, and not of a good Christian Man.

3. Item, That the Prælates of the Church obtain their Benefices for Money, and on that

Account are Simoniacks and Hereticks.

'4. Item, That the Kingdom would never be fully settled, and in good Peace, till the Temporalties were taken away from Ecclesiasticks, and therefore, spreading his Hands abroad, he entreated the People that they would every one of them affist in that Matter.

'5. Item, That Ecclefiastical Men, so long as they live in Riches and Pleasures as they live now, are unqualified or not fit to pray for the People, for which end they were principally appointed.

6. Item, If the King had in his Hands the Temporalties of Church-men, he ought not then to levy Tolls or Taxes, nor to spoil the Nation or Common-wealth.

7. Item, That those new Sects [the religious Orders] came, as it were, but Yesterday, and affert that their Life and Religion are more perfect than the common Religion of CHRIST and

the Apostles:

'8. Item, St. Paul got a Living for himself and his Disciples, by labouring, working with his Hands, and so ought the Religious to labour with their Hands, and not to go about a begging.

o. In the Sacrament of the Altar after Confecration there is very Bread and the very Body of Christ, and the Roundness which is visible, and the Whiteness, &c. are Bread; this is the

'Opinion of the Apostle and ancient Doctors and Saints, and the modern Doctors do in that Mat-

ter either contradict one another of do not give a sufficient Description of that Sacrament.

'10. The Preachers of the Religious who will not tell the People, nor fet down in Writing the true Account of the Sacrament of the Altar, and the Belief of it as it is founded in the Gospel and Holy Scripture, are excommunicated and Hereticks: And if any one gives Alms to such People, he is a Fautor of them, and excommunicated with them.

'II. Item. The Friers are ashamed to tell their Belief of the Sacrament of the Altar,' and for a Consirmation of all, he said, he affirmed 'That this is the Faith which every one ought to have from the Gospel, and the Sayings of the Apostles, and that if any one said or preached in Opposition to it, he was by no means to be believed.'

These and many other Erroneous Things, as De events. Knighton calls them, he tells us he said and Angli. Coll.

preached publickly, to the Detriment of the 2660.

'Church, and the Subversion of the Orthodox 'Faith.' He adds that 'he preached at Glocester' on the Feast of St. Matthew the Apostle.

12. That the Bishops who received Money

for Sins are Sons of the Devil.

' 13. That among all the Doings that ever were, he believed, the going on a Crusade was the most malignant.

' 14. That they who promoted the Cause of

' the Crusade were Thieves.

'15. That the Promoters of the Crusade induced Christians to contribute their Goods towards the murdering of Men.

16. That the Granters of a Participation of

all their spiritual Goods are Blasphemers.

and died on a Cross to shew his dislike of Cain's Castles, to wit, the Churches, and losty Houses of the Religious, and Ecclesiasticks.

But all these Opinions he seems afterwards to Hift. Uni-Oxon have recanted; for by the Arch-Bishop's Letters p. 192. dated November 27, 1382. he was restored to the School Exercises under the Name of John Ayshton

Scholar in Divinity.

XXI. Philip Rampindon or Repingdon. He was another of those who were convened before the Arch-Bishop at his Court held at the preaching Friers London; and was a noted Preacher at Oxford. He was one of the Canons of Leycester and was reckoned at that time a learned Man, taking his Doctor of Divinity's Degree, 1382. But being either terrified by the Profecution of the Arch-Bishop, or allured with the Hopes of Advancement, he was brought off from his Adherence to Wicliffe, and became a very zealous Persecutor of him and his Followers. In the Year 1405, He was by papal Provision made Bishop of Lincoln, and A. D. 1420, advanced to the Dignity of a Cardinal.

XXII. Laurence Redman or Bedeman alias Stephens. He was of Exeter College, and is named together with the three before-mentioned in the King's Letters Patents to the Chancellor and Proctors of the University. He likewise recanted.

XXIII. * John Purneye or Purveye A. M. of

Knyghton de event. An Oxford. ' He was, Knyghton fays, only a Chapgliæ. 2660.

Coll. lain or Curate having no Benefice of his own, and was of a grave Aspect and Behaviour, af-· feeting an Appearance of Sanctity beyond the rest of his Fellows. In his Clothes and Dress he went as an ordinary Man, and little regarding his own Ease, was unwearied in studying by

travelling

^{*} Mr. Collier informs us that Knighton cal's this Man Sir John Purneye, because be stiles bim Dominus Johannes Purneye, tho' a little after the same Writer calls the Bishop of Lincoln Dominus Episcopus Lincolniensis. But this English Historian is very fanciful in bis Translations: To give a few Specimens. Capellanus' fimplex be translates a Chauntry Priest: Manu sua scribere secit is in his English, turn'd Preacher. Castra Cayni, be renders Cain's Camp: And ecclefias, be translates Monasteries.

travelling up and down to perswade the People ' and bring them over to his Sect, by his deceit-' ful Preachings, and by what other Means he was 'able to use.' Knighton proceeds to tell us that Purneye imitated as well as he was able in his Life and Conversation the Examples of the rest of his Sect, and that being an invincible Disciple of his Master John Wicliffe, he conformed himself to his Opinions, and fearlessly confirmed ' them in every Respect like an able Executor. For that he boarded with his Master when he was alive, and so having drunk more plentifully of his Instructions, he had more abundantly sucked them in, and always, even to his dying ' Day, as an inseparable Companion followed both him and his Opinions and Doctrines, being unwearied in his Labours and Endeavours to propagate them. This John Purneye,' as Knighton goes on in his Character of him, ' as the rest of his Sect did, always in all his Sermons very much commended his Followers, or those who were of his Sect; but as for others, and especially the Mendicants, he always and every where openly aspersed them with deadly Detraction, and in every third Sentence, as it were, of every Sermon he preached, cunningly bringing in those who strove, or vied with their Sect, commended the True Preachers, and giving them to understand that by other Preachers he meant as well the Church-men as Mendicants he barked against, as False Preachers.' To conclude his Character Knighton tells us, 'That he preached at 1529: stome, and publickly taught,

Tradition and not a Gospel one, and that CHRIST

never ordained it.

2. That CHRIST suffered in the Opening or

Piercing of his Side and Heart.

3. That every Priest ought rather to omit Mattins, Mass and Vespers, and the rest of the O 2 Canonical

Canonical Hours, than not to preach the Word of GoD, because those Things are only ordained by humane Tradition.

4. Every Priest may by the Divine Law preach the Word of God, without having any other

License.

5. The Bishops and others who hinder the preaching the Word of Gop, do it that their Sins may not be discovered.

6. They who enter into any private Religion, are by this Means rendred more unable to observe

the Commandments of God.

7. He who gives an Alms to a Frier who preaches the Gospel, on Account of his Sermon, and he who receives it are both guilty of Symony, and are excommunicated.

8. The Friers are maintained not as Friers, but as Pharisees, and ought to get their Living, not by Begging, but otherwise by the Labour of

their Hands.

 No Priest ought to omit preaching the Gospel, nor any one else forbear to hear it preached, on Account of his being excommunicated.

10. None of the private Religions are in any

Thing so perfect, as Men reckon they are.

perfect State of Life, than any of the Religious, let them be of what private Religion they will be.

Life, encourage us to preach the Word of God,

that their Sins may not be discovered.

N. B. This is a flat Contradiction to Article 5th, where the Bishops are said to hinder preaching for the same Reason: And indeed the Article contradicts it self; for what Reason have those Bishops to be afraid of their Misconduct and Immoralities being laid open, who lead a good Lise?

13. That Bishop who will not consecrate the Church of the poorest Parish, unless he be paid 40 Shillings, altho' the whole Parish be not able to pay it, and when 40 Pence are sufficient, suspends the said Church, and so the Parishioners for such a Time are suspended from the Mass, and all Sacraments, is guilty of Simony, and an Excommunicate.

For these Opinions he was apprehended and imprisoned by Thomas Arundel Arch-Bishop of Canterbury, and by horrid Tortures forc'd to make his Recantation at Paul's Cross, A. D. 1396. But this Force did not, it seems, convince his Judgment, or alter his Perswasson, and therefore he was a second Time imprisoned A. D. 1421, by Arch-Bishop Chichely, and very probably died in Prison.

XXIV. William Smith. Of this Man Knighton De event. Angives us the following Character: That 'He was a gli. col. 2661.

Smith by Trade. and as to his Person despicable and desormed: That he was desirous to marry a young Girl, but being despised by her, he broke out into so great an Ostentation of Piety, that he despised all the desirable Things of the World, and perpetually renounced all Female Embraces, refused the Use of Linnen, would by no Means eat either Fish or Flesh, or any Thing of that Nature, he shunned Wine and Ale as so much Poison, and for many Years going baresoot, he in the mean while learn'd to read and write.

'XXV. This Man, he says, and one Richard
'Waytestathe a Chaplain, staid some Time together in a certain Chappel of St. John Baptist
without Leycester near the Leper's Hospital,
where the rest of that Sect used to meet, and
have their Conventicles, and to advise together
about their wicked Designs: These two had
got some * Cate for their Dinner, but wanted * Coleworts.

Fewel to dress it: On which one of them looking about him he espied in a Corner of the Chappel an old Image which had been formerly car-

ved and painted in Honour of St. Katharine. See,

Tays he, My dear Mate, God has now provided Fewel for us to boil our Cale, and fatisfy our Hunger. This holy Image shall certainly be holy Fewel. And fo by the Hatchet and Fire it suffered a new Martyrdome. For one of them took the Hatchet, the other held the Image, faying, Let us try whether this be really a true Saint. For if when the is wounded in the Head, she bleeds, she ought immediately to be adored by us as a Saint: But if the does not bleed, she shall serve for Fire to boil our Coleworts, wherewith we may fatisfy our Hunger. For this, he fays, was the Temper of the Lollards, that they hated Images, and lay in wait for them, and represented them as Idols, and despised them as Counterfeits. And when any one named Saint Mary of Lincolne or Saint Darp of Malungham they would call them, the Withe of Lincolle, and Witche of Walfyngham, &c.

Coll. 2665.

XXVI. William de Swyndurby. Knighton tells us that 'The common People called him William the Hermite because he was formerly of that Profession; and that he was of a very inconstant and unsettled Temper, attempting many forts and Degrees of Life, and being pleased with none of them. At his first coming to Leicester he lived an ordinary Life in the Town, and conversed among the People, and began to preach, taking for his Subject the Faults, and particularly the Pride of the Women: Which so provoked the Women of the Place, the good and grave Women as well as the bad, that they proposed to stone him out of the Place. He therefore diverted from this Subject, to preach to the Merchants and rich Men, frequently afferting in his Preachings That none who had the Riches of this World, and Plenty of temporal Goods, could obtain the Kingdom of Heaven: And so very often difcoursed of that Matter, that had not the Divine

vine Clemency interposed, he had driven some honest Men of the Town into Despair. Then he was for changing his Way of living and becoming a Recluse, and by the Favour of the Duke of Lancaster had a House in his Park, and was provided with a Maintenance; and therefore, Knighton tells us, he refused the Gifts and Presents which were sent him by some devout People of Leycestre. Here, it seems, he lived fome Time, running fometimes into the Town, and fometimes going into the Country. But when he had staid there a little while, his Bread and Victuals began to fail him in his Cupboard, and he himself every Day grew cold and indifferent towards his folitary Way of living, fo that at length he was fick of it, but could not for Shame return again to Town. In the mean while, he got to be taken into the Abbey there for some Time; but to shew the Inconstancy of his Mind he was foon weary of his Stay there, and defired to live another fort of Life. He took therefore for his Companion William Smyth aforementioned, with whom he went to the ' Chappel of St. John Baptist aforesaid near the ' Lepers House, and there had the Company of others of Wieliff's Sect. For, as Knighton tells Ibidem Coll. us, in those Days, that Sect was had in great 2666. Honour, and was very much encreased. As to Swynderby, it feems, that he finding his former ' Preaching against Pride and Vanity and the exceffive Love of this World, unacceptable to the ' Laity and Seculars, and that he did not by fuch Preaching make fuch an Addition to his Sect as he defired, he directed his Discourse against the Liberties of the Church, and the Church-men, and endeavoured all he could to blacken them e and their Reputation; affirming that they lived c lewd Lives, and did ill receive the Goods of the c Church, and Spend them worse: And often preach'd, as did also the rest of his Sect, as

appears before, That Parishioners are not obliged to pay their Tithes and Offerings to their Curates. if they do not live chaftely, and in all other Respects as becomes the Priests of GoD: And also if they do not stay in the Parish, and there spend the Goods of the Church, where they receive them : Likewise if they are insufficient as to Knowledge, or are unskilled in or not ready in speaking the Language in which they are to preach, so that they cannot duly or sufficiently instruct the People : That in all these Cases the Parishioners may withold the Tithes and Offerings, and give them to whom soever they please. He preached likewise, Knighton says, That Men may, confistent with Charity, ask those that owe them Money for what they are indebted to them, but may by no Means sue them, or imprison them for Debt. Item, That a wicked Curate who excommunicates his Parishioners for detaining the Tithes, extorts Money from them, unduly and wickedly. Item, No one who lives contrary to the Law of God is a Priest, however he may have been ordained by the Bishop. By his Preaching and ' Teaching these and many other such like erroneous Doctrines, Knyghton tells us, he so captivated the Affections of the People, that they faid, they had never feen nor heard any one who fo well explained the Truth to them, and so reverenced him as another God.

Cell. 2667.

of this, he immediately without any delay sent and suspended him from all Preaching for the suture in the said Chappel, or other Church or Church-yard in the Diocess of Linealn; and inhibited the People that none of them should presume to hear him preach, nor savour the Preacher under the Penalty of Excommunication. On this Swyndurby made him a Pulpit on two Mill-Stones which stood in the high Street near the Chappel, and called the People together, and there preached many Times in Contempt of the Bishop,

shop, saying, He could and would in spite of the Bishop's Teeth, preach in the Kings High-way, So long as he had the good Will of the People : Then you might, fays Knyghten, see Throngs of People from every Part, as well from the Town as Country, double the Number that there used to be, pressing to hear him preach after this Inhibition, and Thundring out the Sentence of Excommunication, than there used to be before when they might hear him much more lawfully, for the Sentence of Excommunication was denounced in the Abbey, and in many other Churches. In the mean while the Lord Bishop of Lincoln cited Swyndurby to appear in the Cathedral Church of Lincoln; who on the Day appointed made his Appearance. The Conclusions which he preached being objected to him, he had feveral Days allowed him to deliberate upon them, and to answer to the Things objected to him. At length he was publickly convicted of diverse Herefies and Errors, and deserved to have been made Fewel for the Fire. Then did his Followers lament, and strike their Hands and Heads against the Wall, making a mournful Noise. For a great many of the Town of Leycester accompanied him every Time, to give him their Affiltance, but all was to no Purpole. chance the pious Duke of Lancaster was at Lincoln the fame Day, who was always ready to affift all the Lollards. For he believed them, Knyghton says, to be holy Men of God, on Account of their fair Speeches, and Appearance, altho' he was deceived as well as many others. He interposed with the Bishop in behalf of Swyndurby, that his Punishment might be changed for some other Punishment. And the Bishop yielded to the Duke's Request according to the following Form: That he, the faid Stopn: burthy, should in all the Churches where he bad preached such Conclusions as had been objected to bim,

bim, publickly, in the Holy Days at the Time of Mass, declare with a loud Voice, that he preached, and taught those Things which were false, and did recant the Herefies and Errors which he had preached, and of which he had been convicted, affirming, That they were repugnant to the Determinations of Holy Mother, and the Holy Doctors. And that bereafter he would not preach in the Diocess of Lincoln without he first had the License of his Diocesan. And all this he fulfilled in a little Time after, first, in the Cathedral Church of Lincoln, then at Leycester in the Churches of Holy Cross, St. Margaret, and the new Hospital; and afterwards in the Churches of Melton, Mowbraye, Loughtbo-"rowe, Halughton and Hareburgh, being always accompanied by Master Stephen de Syresham Vicar of Barowe, at that Time the Bishop's Proctor, and specially deputed by the Bishop to see this Thing done.

The Conclusions which were abjured by † Swyndurby were these that follow; as Knyghton repre-

fents them.

1. That a Child is not truly baptized, if either the Priest who baptizes it, or the God-sather or God-mother be in a mortal Sin.

The 2, 3, 4, 5, 6, are mentioned before.

7. No Prelate may excommunicate any one unless he first know that he is excommunicated of Gop.

8. Any Priest may absolve a Sinner that is contrite, and is obliged to preach the Gospel to the

of Hereford on these Conclusions, and has given us from the Registers, Swindurby's Answer to them, wherein he shews how he was misrepresented by the Prometers, and what his own Sense was of those several Articles. Acts and Monuments, Vol. 1. p. 610, 611, 612.

People, notwithstanding he is prohibited by the

9. A Priest who receives any thing yearly by Agreement, is on that Account a Symoniack and Excommunicate.

Priest being in mortal Sin, if he compose himfelt to make the Body of CHRIST, rather com-

mits Idolatry than does what he attempts.

famatory. No Priest goes into any House, but the Wife, Daughter or Maid of the House is unhandsomely used by him, and therefore he entreated that Husbands would be cautious how they suffered any Priest to come into their Houses.

'These Heresies and Errors being thus pub- Knyghton 'lickly retracted by Swinderby, he continued, its de event, col.

' faid, at Leycester at the foresaid Chappel of 2671.

St. John Baptist, very sad and sorrowful, the ' rather because they, who whilst Things succeeded prosperously with him, seemed to be his ' Friends, now left him as it were defolate, and neither visited him, nor comforted him, nor ' ministred to him their usual Allowance. For that Swinderby leaving off preaching as he used ' to do, the Applause and Favour of the People toward him began to cool, and every Day, ' more and more to decrease, insomuch that ' Swinderby himself grew weary of his Life. And ' fo in a little Time coming to himself, he privately fled out of Town, and went to Coventry where within a short time, he was had in greater Honour by the Laity than he was before, preaching there about a Year, and teaching as he had done, and by that Means, subverting a great many to his execrable Sect, till his Fame and Success in seducing the People being ob-' served, he was, by the Diocesan and Clergy expelled the Diocess with Shame and Contempt.

This is the Account which Knighton gives of this Man. And whosoever considers it must think it very partial and improbable. For is it at all likely that, at that Time, when the Clergy were so very intent on destroying Heresy and Error with Fire and Faggot, and made use of no other Means to enlighten Mens Understandings than committing their Bodies to the Flames, if Swinder-by had been convicted of Heresy and Error, and had publickly abjured, and afterwards relapsed; he would have been so gently dealt with as only to be made a Jest of, and expelled the Diocess? And therefore Walsingham gives us a very different Account.

Histo. Ang. count, and tells us that When the Bishop of Linp. 284. coln had made Preparations to correct this Man,

and to take away from him his License to preach, the mad Multitude raged in such a Manner as frighten'd the Bishop, and deterred

him from proceeding against him.

XXVII. Richard Caiftre born in Norfolk near Norwich and Vicar of St. Stephen's in that City, fecretly favoured the Doctrines of Wicliffe, and freely reproved in his Sermons the corrupt Manners of the Priests, which was all he could do to reform them. He had a Reputation for Learning but especially for Piety, being commonly called

Caiftre the good.

ing converted by Wicliffe's Sermons, became not only a Favourer, but a zealous Asserter of his Doctrines. He was a Priest of an unblameable Life, and boldly protested against the Superstitions and Idolatries of those Times. He proved from Scripture that Prayers ought not to be addressed to departed Saints, but to God alone; and that the Worshipping of Images was abominable to God. He was prevailed upon to recant nine Articles tendred to him, but recovering from his Weakness, he avowed the Truth more boldly, and with great Constancy was burnt in Smithsield, Mar. 2. A. D. 1422. XXIX. David

XXIX. David Gotray of Pakrynge, a Monk of MS. in His-Bylande and Doctor of Divinity in Oxford: He peroo Bodl. met with a great deal of Trouble.

XXX. John Ashwarby S. T. D. of Oxford, and Vicar of St. Mary's, of an excellent Wit, and an

eloquent Preacher.

XXXI. Robert Rigge D. D. and Chancellor of

Oxford, 1381. of whom before.

XXXII, XXXIII. Walter Dasche, John Hunton, Masters of Arts of Oxford, and Proctors in 1281.

XXXIV. William Courtnay, who he was I cannot say. One William Courtney Professor of Civil Law was Chancellor of Oxford in 1367, and promoted to the Bishoprick of Hereford in 1369, and was translated from thence to London 1375, and was afterwards Arch-Bishop of Canterbury, and a violent Persecutor of the poor Wielistues: So that it is not at all probable that he is meant. The Writer says of this Courtnay that he, Rigge, and the two Proctors varia pertulerant incommoda, suffer'd many Ways. Perhaps it was Richard Courtney who was Chancellor of Oxford in 1406, 1411 and Bishop of Norwich 1413 who seems to have been a Favourer of Wielisse, as has been shewn before.

XXXV: Richard Wyth a very learned Priest,

and famous Preacher.

XXXVI. Henry Croompe a Ciftercian Monk of Balkynglas of the Diocess of Meath in Ireland, an Oxford Doctor, and formerly an Adversary of Wicliffe's.

XXXVII. William James a learned Man, and Regent in Arts at Oxford, and a very eloquent

Speaker.

XXXVIII. Thomas Britwell, S. T. P.

XXXIX. William Sawtre Parish-Priest of Saint Seithe the Virgin in London, a Man of an innocent Life. In 1400 he was convened before the Convocation, and forced to recant the Errors he was accused of, which were these that follow.

1. That

For's Acts 1. That he will not worship the Cross on which and Monu-Christ suffered, but only Christ that suffered ments. Volupon the Cross.

L. p. 672.

2. Item, That he would sooner worship a temporal King, than the aforesaide wooden Crosse.

3. Item, That he would rather worship the Bodies of the Saints, than the very Cross of CHRIST on which he hung, if it were before him.

4. Item, That he would rather worship a Man

truly contrite, than the Crosse of CHRIST.

5. Item, That he is bound rather to worship a Man that is predestinate than an Angel of GoD.

- 6. Item, That if any Man would visite the Monuments of Peter and Paul, or goe on Pilgrimage to the Tombe of St. Thomas, or any whither else, for the obtaining of any temporal Benefit: Hee is not bound to keep his Vow, but hee may distribute the Expences of his Vow upon the Almes of the Poore.
- 7. Item, That every Priest and Deacon is more bound to preach the Word of GoD, than to say the canonical Hours.

8. Item, That after the pronouncing of the sacramental Wordes of the Bodie of Christ, the Bread remaineth of the same Nature that it was before, neither doth it cease to be Bread.

But Sawtre afterwards retracting his Recantation he was fentenced as incorrigible, and to be again fallen into Herefie, and therefore to be degraded, and deposed, which Sentence was accordingly executed, and he himself soon after burnt.

the Tract which he wrote complained very much of the Wickedness of the Clergy. Which so provoked them, that he was apprehended and put in Prison at Shrewsbury, and from thence removed to the Arch-Bishop's Prison in the Castle of Saltwood in Kent; and brought before Arch-Bishop Arundel, by whom he was examined, and very probably imprisoned for his Life.

XLI. Wil-

XLI. William Whyght Priest, he was burned in

Norwich, 1424.

XLII. Thomas Hagley, or Bagley Vicar of Manueden in Essex; being suspected of Heresie for affirming that the consecrated Host is true Bread in Reg. Cancilits Nature, and the Body of Christ in Figure, Chichley, Part he was, in a Convocation held at London Mar. 2. 1430, and for several other heretical Opinions, as they were then accounted, convicted of Heresie, and degraded, and then burnt in Smithsield.

XLIII. Richard English, Priest, Vicar of Hermetsworth. This is all I find of this Man; where

Hermetsworth is I know not.

XLIV. Thomas Hilman or Hulman, S. T. B. of Merton College in Oxford; he was no small Admirer of Wicliffe.



M. R. Marie L. G. Feel Viete of Let and Let an

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Nº. I.

Specialis Licentia Domini Regis Edwardi III. pro appropriatione Advocationis Ecclesia de Pageham, Aula Cantuariensi in Oxonia.

DWARDUS Dei Gratia Rex Anglia, bli.Lam. No. Dominus Hibernia & Aquitania, Omni- 104. fol. J bus ad quos præsentes hæ pervenerint, S A-LUTE M. Sciatis quod de gratia nostra speciali, & ad devotam supplicationem venerabilis patris SIMONIS Cant. Archiepiscopi totius Angliz primatis, & Apostolica sedis Legati piè desiderantis incrementum salubre cleri Regni nostri propter multiplicationem doctrinæ salutaris, quæ jam per præsentem epidemiam noscitur plurimum defecisse, Concessimus & Licentiam dedimus pro nobis & hæredibus nostris, quantum in nobis est, eidem Archiepiscopo, quod ipse in Universitate Oxon' quandam Aulam five Domum Aulam Cantu-ARIENSEM vulgariter & communiter vocitandam, in qua certus erit numerus scolarium tam religiosorum quam secularium artibus scolasticis infistentium & DEO pro nobis & salute Regni nostri specialiter exorantium secundum formam ordinationis inde per eundem Archiepiscopum super hoc faciendæ, suis sumptibus erigere poterit & fundare, & eisdem scolaribus in perpetuum assignare, & in eventu quo Domus sive Aula sit fundata, & scolares in ea affignati fuerint, Advocationem Ecclesiz de PAGEHAM suz jurisdictionis immediatz, quæ est de advocatione sua propria, & de jure suo Archie-R 3

Archiepiscopali, & que de nobis tenetur in capite. ut dicitur, eisdem scolaribus, & successoribus suis dare posit, & etiam assignare, habendum & tenendum præfatis scolaribus & fuccessoribus suis de nobis & hæredibus nostris in liberam & puram & perpetuam elemofinam in perpetuum; & eisdem scolaribus quod ipsi tam aulam quam advocationem prædictas a præfato Archiepiscopo recipere, & Ecclesiam illam appropriare, & eam sic appropriatam in proprios usus tenere possint sibi & successoribus suis prædictis, pro nobis & salute Regni nostri oraturi juxta ordinationem prædicti Archiepiscopi, de nobis & haredibus nostris in liberam & puram & perpetuam elemofinam in perpetuum ficut prædictum est. Tenore præsentium similiter licentiam dedimus specialem, statuto de terris & tenementis ad manum mortuam non ponendis edito non obstante, Nolentes quod prædicti Archiepiscopus vel successores sui aut præfati scolares seu successores sui ratione przmissorum, seu statuti przdicti, aut pro eo quod dicta advocatio de nobis tenetur in capite, sicut prædictum est, per nos vel hæredes nostros Justitiæ Estaetores, Vicecomites, aut alios ballivos seu ministros nostros quoscunque occasionentur, molestentur in aliquo seu graventur. Salvis tamen nobis & haredibus nostris, ac aliis capitalibus Dominis feodi illius servitiis inde debitis & confuetis. In cujus rei Testimonium has literas nostras fieri fecimus patentes. Teste-meipso apud WESTMO-

A. D. 1361. NASTERIUM XX° die Octobris Anno regni nostri tricelimo quinto.

Nº. II.

Charta Fundationis Aulæ Cantuariensis, & Donationis Manerii de Wodeford Lincoln' Dioseseos dicta fundationi.

C Apientia Dei patris per uterum beatæ Virginis volens prodire in publicum ficut ætate proficere voluit sic gratiæ & sapientiæ suæ munera paulatim aliis proficiendo secundum processum ætatis fuz magis ac magis realiter oftendebar, ut alii qui ab ejus plenitudine fuerint particulariter sapientiam recepturi prius humiliter addiscerent & proficiendo crescerent in doctrina, posteaque quod sic didicerint aliis falubriter revelarent. Quia igitur per sapientiam sic non absque sudore & laboribus adquisitam reguntur regna & in justitia confoventur, Ecclesia militans germinat & sua diffundit tentoria: Nos Simon permissione Divina Cantuariensis Archiepiscopus totius Anglia primas & Apostolica sedis Legatus, ad hac sepius revolventes intima cordis nostri, ac considerantes viros in omni scientia doctos & expertos in epidinnis præteritis plurimum defecisse, paucissimosque propter defectum exhibitionis ad præsens insistere studio literarum, de magnificæ Trinitatis gratia, & meritis beati Thoma martyris patroni nostri firmiter confidentes, de bonis nobis a Deo collaris Aulam quandam in Universitate Oxon' & nostræ provinciæ de consensu & licentia serenissimi principis Domini Edwardi Regis Anglia illustris, in loco quem ad hoc nostris sumptibus comparavimus, construximus & fundavimus, quam pro duodenario studentium numero duximus ordinandum. In partem igitur dotis & sustentationis ipsius Collegii octo hospitia conductitia juxta situm loci in quo habitationem hujusmodi studentium assignavimus consistentia, R 4

Ibid.

quæ gravibus sumptibus nostris & expensis propterea specialiter adquisivimus per hanc Cartam nostram conferimus & donamus, & etiam affignamus; Maneriumque de Wodeford Lincoln' Dioceseos ad perdilectum Nepotem nostrum Willelmum de Islep spectans cum omnibus suis pertinentiis eidem collegio procuravimus affignari. Datum apud Maghfeld Idus Aprilis Anno Domini 1363 & nostræ Consecrationis XIIII.

Instrumentum pracedentis Carta.

In Dei nomine AMEN. Per præsens publicum instrumentum omnibus innotescat, quod Anno ejusdem Domini MCCCLXIII. secundum computationem Ecclesiæ Anglicanæ, Indictione secunda pontificis sanctissimi in Christo patris & Domini Domini URBANI digna Dei providentia papæ Quinti Anno secundo, Mensis Febraarii die quarto, coram Reverendo in Christo patre Domino SIMONE Dei gratia Cant' Archiepiscopo, totius Angliæprimate, & Apostolicæ sedis Legato, in Camera sua intra Manerium suum apud CHERRYNG Cant' Dioceseos personaliter constituto, producta fuit, exhibita & lecta quædam carta ipsius patris sigillo mei notarii subscripto satis noto confignata, quam idem Dominus Archiepiscopus asseruit se fecisse, & contenta in eadem rata, grata & firma se habere velle perpetuis temporibus valicurum: Cujus quidem Cartæ tenor de verbo ad verbum sequitur in hac verba. Dei patris per uterum beata Virginis volens prodire, &c. Consecrationis XIIII Acta fuerunt hæc Anno indictionis Pontificiæ, mense, die & loco prædictis præsentibus venerabili in Christo patre Domino Willelmo Dei gratia Episcopo Rossensi, Magistris Nicholao de Chaddesden legum Doctore Canonico Ecclesia Lichfieldenfis Cancellario dicti Domini Archiepiscopi, Willelmo Tankerville Rectore Ecelesiz de Lawfar London', Johanne Barbo Clerico Roffensis Dioceseos testibus ad præmissum rogatis. Et

Ibid.

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Et Ego Richardus Wodelond de Calceto Clericus Cicestrensis Dioceseos, notarius Apostolica auctoritate publicus, productioni, exhibitioni, & lectura Carta pradicta assertioni & ratihabitioni dicti Domini Archiepiscopi ac omnibus & singulis prout superius scribuntur & recitantur una cum prafatis testibus intersui, eaque omnia & singula sic vidi sitesi & audivi veramque copiam sive transcriptum ipsius Carta superius descripta aliis negotiis occupatus per alium scribi seci, & hic me subscripsi & signum meum apposui prasentibus consuetum.

Willelmi de Islep confirmatio pradicta Donationis

Manerii de Wodeford

Sciant præsentes & futuri quod Ego Willelmus de Islep ad instantiam Domini mei Domini Simonis Dei gratia Cant' Archiepiscopi totius Anglia primatis & Apostolica sedis Legati, dedi, concessi, & hac præsenti carta mea confirmavi Custodi & Clericis Aulæ Collegiatæ Cant' per ipsum Dominum meum in universitate Oxon' noviter fundatæ, Manerium meum quod habeo in Wodeford cum omnibus suis pertinentiis in Comitatu Northampton, habendum & tenendum prædictum Manerium cum omnibus suis terris, pratis, pascuis, pasturis, redditibus, homagiis, servitiis, stagnis, vivariis, aquis molendinis, gardinis, columbariis cum omnibus aliis suis pertinentiis prædictis, Custodi & Clericis & eorum successoribus in perpetuum tenendum de capitalibus Dominis feodi per servitia inde debita, & de Jure consueta. In cujus rei testimonium sigillum meum præsentibus apposui, his testibus, venerabili in Christo patr: Domino Willelmo Dei gratia Roffensi Episcopo, Magistro Nicholao de Chaddesden Legum Doctore Cancellario, Domino Johanne Waleys milite, Dominis Thoma de Wolton seneschallo terrarum & Willelmo Islep cruciferario dicti Domini Archiepiscopi & multis aliis. Et ad majorem securitatem przmissorum Ego Willelmus de Mep supradictus præsentem cartam subscriptione &c Ibid

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& signi appositione Magistri Richardi Wodeland Clerici Notarii auctoritate Apostolica publici ad requisitionem meam specialem seci & obtinui communiri. Datum apud Maghefeld quarto die Mensis Junii Anno Domini Millesimo CCCLXIII. & Anno Regni Regis tertii post conquestum XXXVII.

Et ego Richardus Wodeland de calceto Clericus Cicestrensis Dioceseos Notarius Apostolica auctoritate publicus dationi, & confirmationi, & concessioni prædictis, & sigilli appositioni cartæ prædictæ una cum suprascriptis testibus, loco, die, mense & anno Domini supradictis, indictione prima pontificis sanctissimi in Christo patris & Domini Domini Urbani Digna Dei providentia papæ quinti Anno primo, præsens intersui & præsatum Willelmum de Islep dictam cartam persegere audivi, & ad rogatum dicti Willelmi hic me subscripsi, & signum meum apposui præsentibus consuetum in testimonium præmissorum.

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N°. III.

Historia & Instrumentum Collationis Johannis de Wy-Anti. Oxon. clyve Guardianatui Aula Cantuariensis in P. 184. Ex Regis. Universitate Oxonia.

Ex Regiftro Islep in Archivis Lambethanis. fol. 306.

SIMON, &c. Dilecto filio Magistro Johanni
de Wychyve SALUTEM. Ad vitæ tuæ
& conversationis laudabilis honestatem, literarumque scientiam, quibus personam tuam in artibus
magistratam Altissimus insignivit, mentis nostræ
oculos dirigentes, ac de tuis sidelitate, circumspectione, & industria plurimum considentes, in
custodem Aulæ nostræ Cantuar per nos noviter
Oxoniæ sundatæ te præsicimus, tibique curam &
admi-

administrationem custodiæ hujusmodi incumbentes juxta ordinationem nostram in hac parte committimus per præsentes, refervata nobis receptione juramenti corporalis per te nobis præstandi debiti in hac parte. Dat' apud Maghefeld Vo Idus De-

Nº. IV.

Ohannes de Radyngate Monachus Cant' factus Regist. Lang-Jest Custos Aulæ Cant' Oxon' a Simone Lang-ham. fol. 98. Apr. Mandatum tamen revocatum est ab Archo X Cal? Maii sequentis & Henericus de Wodhall monachus Cant' factus Custos directo ad Joannem Wycliff & cateros scolares Aula Cant' mandato ut obedirent ei.

Nº. V.

Mandatum Apostolicum ad exequendam sententiam Cardinaliis Andruyni contra Wiclyffum.

RBANUS Episcopus servus servorum MS. in Bib., Dei, venerabili fratri Episcopo Londoniensi, Lamb. No. & dilectis filiis Abbati Monasterii sancti Albani, 104. fol. Lincoln' Dioceseos, ac Archidiacono Oxon' in Ecclesia Lincoln' Salutem & Apostolicam benedictionem. Petitio dilectorum filiorum prioris & Capituli Cant' Ecclesiæ ordinis Sancti Benedicti nobis exhibita continebat quod licet Collegium Aula Cant

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Cant' nuncupatum scholarum Universitatis Oxon' Lincoln' Dioces. in quo quidem Collegio nonnulli Clerici & scolares esse consueverant, per unum ex Monachis dicta Ecclesia qui Custos dicti Collegii esse tres alios Monachos dicta Ecclesia secum habere debet, prout in ipsius Collegii fundatione extitit Canonice ordinatum; regi debent: Tamen dilecti filii Johannes de Wyclyff, Willelmus Selbi, Willelmus Madleworth, Richardus Benger, Clerici Eboracenfis, Saresburienfis & Oxon' Dioceseos false asserentes dictum Collegium per Clericos seculares regi debere, dictumque Johannem fore Custodem Collegii supradicti, ac Henricum de Wodehall Monachum dica Cant' Ecclesia ac custodem dicti Collegii, ac nonnullos Monachos dicta Ecclesia cum præfato Henrico in dicto collegio commorantes de splo Collegio excluserunt, ipsosque Collegio ipsis ac bonis inibi existentibus in quorum possessione iidem Henricus & alu Monachi existebant, spoliarunt, & nonnulla alia in ipforum Monachorum przjudicium acceptarunt, nec non omnia bona dicti Collegii occuparant, propter quod dilectus filius noster Simon t't' sancti Sixti Presbyter Cardinalis tunc Archiepiscopus Cant' videns & prospiciens hujusmodi bona dicti collegii per dictum Johannem & alios Clericos supradictos qui ipsius Johannis consortes erant dissipari, fructus parochialis Ecclesia de pageham Ciceftrenf' Dioc' sub Jurisdictione Archiep' Cant' pro tempore existentis, consistentis sequestrari fecit, ortaque propterea inter Johannem de Wyclyff et ejus consortes ex una parte & dictum Cardinalem super pramissis & corum occasione ex altera, materia qualtionis. Nos tamen hujusmodi cum partes ipsæ in Romana Curia sufficienter præsentes existerent, bonæ memoriæ Andruyno t' t' sancti Marcelli presbytero Cardinali ad earum partium instantiam audiendam commissimus, & sine debito terminandam. Et quod idem Andruynus Cardinalis prout ei melius & utilius pro statu dicti Collegii videretur expedire posset a dicto Collegio Clericos li

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ricos feculares amovere, vel fi ei utilius videretur pro Collegio supradicto religiosos supradictos ab ipso Collegio auctoritate prædicta amovere, ita quod unicum & folum Collegium regularium vel fecularium remaneret, cum potestate etiam in dicta causa simplicirer, & de plano, ac sine strepitu & sigura judicii procedendi. Coram quo Magistris Richardo Bangero procuratore Johannis & ejus consortium prædictorum, ac Alberto de Mediolano per Magistrum Rogerum de Treton, procuratorem dictorum Simonis Cardinalis, nee non Prioris & Capituli prædictorum. Qui quidem Prior & Capitulum pro interesse suo ad causam hujusmodi veniebant, substituto donec eum revocaret prout eum ad hoc ab ipsis Simone Cardinale ac Priore & Capitulo sufficiens mandatum habebat in judicio comparentibus tandem postquam inter partes ipsas coram eodem Cardinali ad nonnullos actus in causa hujusmodi processum fuerat, præfatus Richardus quandam petitionem summariam pro parte sua exhibuit in causa supradicta. Postmodum vero nos eidem Andruyno Card. commissmus ut in causa hujusmodi sola facti veritate inspecta procedere, etiam terminis secundum stilum palatii Apostolici fervari consuetis non servatis, postmodum vero prafatus Rogerus coram eodem Andruyno Card' in judicio comparens nonnullas positiones & articulos quandam petitionem fummariam in corum fine continentes pro parte sua tradidit in causa supradicta, ac deinde cum generales vacationes in dicta Curia de mandato nostro inditæ fuissent, Nos eidem Andruyno Cardinali commissimus ut in causa hujusmodi procedere & partes ipsas per suas literas portis Ecclesia Viterbiensis affigendas citare posset quociens opus effet, non obstantibus vacationibus supradictis. Idemque Andruynus Cardinalis ad ipsius Rogerii instantiam præfatum Johannem Wycliff & ejus consortes, cum dictus Richardus procurator in dica curia diligenter perquifitus reperiri non posset per suas certi tenoris literas portis dica Ecclesia Viter-

Viterbiensis affixas ad producendum & ad produci videndum omnia jura & munimenta quibus partes ipfæ vellent in caufa hujufmodi uti, citari fecit ad certum peremptorium terminum competentem in quo prefatus Rogerus coram codem Andruyno Cardinali in judicio comparens prædictorum citatorum non comparentium contumaciam actitavit & in eius contumaciam nonnullas literas autenticas instrumenta publica & alia jura & munimenta quibus pro parte sua in hujusmodi causa voluit uti produxit, idemque Andruynus Cardinalis ad ipsius Rogeri instantiam prædictum Richardum tunc in prædicta curia repertum ad dicendum contra eadem producta quidquid vellet per porterium fuum juratum citari fecit ad certum peremptorium terminum competentem, in quo præfatus Rogerus coram eodem Andruyno Cardinali in judicio comparens prædicti Ricardi non comparentis contumaciam accentuavit, prafatusque Andruynus Cardinalis ad dicti Rogeri instantiam prædictum Ricardum ad concludendum & concludi videndum in causa huinfmodi vel dicendum causam rationabilem quare in ea concludi non deberet, per porterium fuum juratum citari fecit ad certum terminum petemptorium competentem, in quo Magistro Johanne Cheyne substituto de novo per dictum Rogerum donec eum revocaret, prout ad hoc a præfatis Dominis fuis sufficiens mandatum habebat coram eodem Andruyno Cardinali in judicio comparente, & dicti Ricardi non comparentis contumaciam actitante, & in ejus contumaciam in hujusmodi caufa concludi petente, supradictus Andruynus Cardinalis reputans eundem Richardum quoad hoc, prout erat merito contumaciæ in ejus contumaciam cum dicto Johanne Cheyne in hujusmodi causa concludente, conclust & habuit pro concluso. Subsequenter vero præfatus Andruynus Cardinalis prædictos Johannem de Wyclyff & ejus consortes, cum dictus Richardus procurator latitaret & diligenter perquifitus in præfata Curia reperiri non posset, ad

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ad fuam in causa hujusmodi diffinitivam sententiam audiendam per suas certi tenoris literas portis dictæ Ecclesiæ Viterbiensis affixas citari fecit, ad competentem peremptoriam certam diem, in quo dicto Rogero coram codem Andruyno Cardinali in judicio comparente, & dictorum citatorum non comparentium contumaciam accusante, & in corum contumaciam fententiam ipfam ferri petente, memoratus Andruynus Cardinalis reputans coldem citatos quoad actum hujusmodi, prout erant merito contumaces in corum contumaciam visis & diligenter inspectis omnibus & singulis actibus actitatis, habitis & productis in causa hujusmodi coram eo, iplifque cum diligentia recenfitis & examinatis, habito fuper his confilio cum peritis per fuam diffinitivam sententiam ordinavit, pronunciavit, decrevit & declaravit folos Monachos prædictæ Ecclefiz Cant' Secularibus exclusis debere in dicto Collegio, Aula [Cantuar'] nuncuparo, perpetuò remanere, ac exclusionem & spoliationem contra prædictos Monachos per dictum Johannem de Wyclyff & ejus consortes prædictos attemptatas fuille, & effe, temerarias, injustas & de facto prasumptas, easque in quantum de facto processerint, revocandas & irritandas fore, & quantum in eo fuit revocavit & irritavit. Et Henricum ac alios Monachos supradictos sicut pramittitur, spoliatos & de facto exclusos ad Collegium nec non omnia bona mobilia & immobilia supradicta restituendos & reintegrandos fore, ac restituit & reintegravit, nec non fructuum sequestrationem ad utilitatem dictorum Monachorum relaxavit. Et insuper Johanni de Wyclyff & ejus consortibus supradictis super præmissis perpetuum slentium imponendum fore & imposuit prout in instrumento publico inde confecto dilecti filii nostri Bernardi duodecim Apostolorum Presbyteri Cardinalis, cui nos prafato Andruyno Cardinali antequam instrumentum super hujulmodi sententiam confectum sigillasset vita functo, commissimus ut instrumentum sigillaret, sigillo munito

nito plenius dicitur contineri. Nos itaque dicorum Prioris & Capituli supplicationibus inclinati hujusmodi diffinitivam sententiam utpote proinde latam, ratam habentes & gratam, eamque autoritate Apostolica confirmantes discretioni vestra per Apostolica scripta mandamus, quatenus vos vel duo aut unus vestrum per vos vel alium seu alios sententiam ipsam executioni debite demandantes, eamque ubi & quando expedire videritis, auctoritate nostra solempniter publicantes Henricum & alios monachos prædictos ad dictum Collegium, Aula [Cant'] nuncupatum, nec non ejus bona mobilia & immobilia supradicta, amotis exinde dictis Johanne de Wyclyff & ejus consortibus prædictis, auctoritate nostra restituatis, & reintegretis, ac restitutos & reintegratos juxta illius exigentiam desendatis Contradictores per Censuram Ecclesiasticam appelacione postposita compescendo. Dat'

A. D. 1370. Viterbit V Idus -Maii Pontificatus nostri Anno octavo.

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Nº VI.

Regia pardonatio omnium Foris facturarum Aula Cantuarien' & eidem pertinentium, & Confirmatio papalis sententia deprivationis Wiclisse.

MS. in Bibl.

Lamb. N°.

Francia & Dominus Hibernia: Omnibus ad quos præsentes literæ pervenerint Salutem. Sciatis quod cum nuper ut accepimus de gratia nostra speciali & ad devotam supplicationem Simonis tunc Archiepiscopi Cant'. qui de Islep cognominatus extiterat pie desiderantis incrementum salutere salutaris nostri propter multiplicationem doctrinæ salutaris

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per literas noftras patentes sub magno sigillo nostro concesserimus & licentiam dederimus pro nobis & hæredibus nostris quantum in nobis erat eidem Archiepiscopo quod ipse in Universitate Oxon' quandam Aulam five Domum Aulam Cant' vulgariter & communiter vocitandam, in qua certus foret numerus scolarium tam Religiosorum quam Secularium actibus scolasticis insistentium, & Deo pro nobis & falute Regni nostri specialiter exorantium, fecundum ordinationis formam inde per eundem Archiepilcopum super hoc facienda, suis fumptibus erigere possit & fundare, & eisdem scolaribus in perpetuum affignare, & in eventu quo Domus five Aula fic fundata & scolares in ea affignati forent, advocationem Ecclesia de Pageham [urisdictionis ipsius Archiepiscopi immediata, qua quidem Ecclesia de advocatione propria ejusdem Archiepiscopi, ut de Jure suo Archiepiscopali extiterat, & quæ quidem Advocatio de nobis tenebatur in capite, ut dicebatur, eisdem scolaribus dare posse & etiam assignare habendum & tenendum præfatis scolaribus & successoribus suis de nobis & haredibus nostris in liberam puram & perpetuam elemosinam in perpetuum, & eisdem scolaribus quod ipsi tam aulam quam advocationem prædictas a præfato Archiepiscopo recipere, & Ecclesiam illam appropriare, & eam fic appropriatam in proprios ulus tenere possent sibi & successoribus suis prædictis pro nobis & falute regni nostri oraturi juxta ordinationem prædicti Archiepiscopi de nobis & hæredibus nostris in liberam puram & perpetuam elemosinam in perpetuum sicut prædictum est: Dictusque Archiepiscopus postmodum juxta dictam licentiam nostram quandam Aulam Collegiatam sub certo scolarium studentium numero in Universitate prædicta vocabulo Aula Cantuariensis erexerit, & fundaverit, certosque Monachos Ecclesiæ Christi Cant' unum videlicet Monachum Custodem Aulæ ejusdem, cæterosque scolares in eadem una cum certis aliis scolaribus secularibus in Aula przdiaz

prædicta ordinaverit & constituerit, & eis Aulam illam, nec non Advocationem prædictam dederit & attignaverit eildem Cuftodi & scolaribus & fuccessoribus suis perpetuò possidendas, ipsique Custos & Scolares dictas Aulam & Advocationem a prafato Archiepiscopo receperint, ac Ecclesiam pradictam fibi & successoribus suis in proprios usus una cum Aula prædicta in perpetuum habendam appropriaverit, ac deinde prater licentiam nostram supradictam amotis omnino per prædictum Archiepiscopum dictis Custode & cateris Monachis scofaribus videlicer Regularibus ab Aula prædicta, idem Archiepiscopus quendam scolarem Custodem dieta Aula, ac cateros omnes scolares in eadem scolares duntaxat constituerit eisdem Custodi & scelaribus secularibus duntanat in proprios usus perpetuo possidendam dederit & affignaverit, ipfique Custos & scolares seculares duntaxat Aulam & Ecclesiam prædictam ex tune continuatis temporibus durante vita præfati Archiepiscopi possederit tam fructus dicta Ecclesia quam alia bona ad Aulam prædictam spectantia usibus fuis propriis applicaverit, & demum defuncto dicto Archiepiscopo & Reverendo in Christo patre Simone t' t' sancti Sixti, Presbytero Cardinali tunc in Archiepiscopum Cant' consecrato Idem Archiepiscopus tunc Cardinalis fructus dica Ecclesia de Pageham sequestrari fecerit, ortaque præterea inter dictos Custodem & scholares seculares ex parte una & præfatum Cardinalem super præmissis, & corum occasione ex altera materia contradictionis, appellationeque interposita, & habito inde processu, Romana Curia authoritate Apostolica videlicet felicis recordationis Domini Urbani papæ quinti per diffinitivam sententiam de facto ordinatum fuerit ibidem pronunciaverit, decreverit & declaraverit folos Monachos pradicta Cantuariensis Ecclesiæ, secularibus exelusis, debere in dicto Collegio Aula nuncupato perpetuo remanere, nec non dictos Monachum Custodem ac alios Monachos fcolares. scolares sic de facto ut pramittitur a dicto Collegio ac bonis inibi existentibus in quorum possessione fuerant per amotionem hujusmodi & occupationem dictorum secularium Custodis & Scolarium secularium spoliatos & exclusos ad Collegium illud. nec non ad omnia bona supradicta, & omnia alia bona mobilia & immobilia dicti Collegii per cofdem secularem Custodem & Scholares seculares post amotionem prædictam occupata restituendos & reintegrandos fore, ac jam Dilecti nobis in Christo Prior & Conventus Ecclesize Christi Cant' antediaz virtute dictorum ordinationis, procurationis, decreti & declarationis auctoritate Apostolica factorum uti pramittitur, quendam, ut afferitur. commonachum suum ejusdem Ecclesiæ Christi Custodem dicti Collegii Aulæ nuncupati, ac certos alios Commonachos fuos dicta Ecclefia Christi scolares in codem Collegio ordinaverint & constituerint, amotis dicis secularibus ab eodem penitus & exclusis, contra formam licentia nostra supradicta. Nos quanquam dicta advocatio Ecclesia de Pager bam per aliquem progenitorum nostrorum una cum aliquibus prædiis seu tenementis in dotationem, fundationem sen alias in augmentationem Archiepiscopatus Cantuariensis, sen Ecclesia Christi Cantuar' antedictæ data, concessa seu affignata extiterat, volentes nihilominus ob devotionem finceram quam ad dictam Ecclesiam Ecclesia Christi Cant' & beatum Thomam Martyrem quondam ejusdem Ecclesia Archiepiscopum, cujus corpus gloriose cathalogo sanctorum ascriptum quiescit honorabiliter in eadem, securitati tam dictorum Prioris & Conventus quam commonachorum suorum, quos ipsi Prior & Conventus Custodem dicti Collegii & Scholares in eodem jam, ut præmittitur, ordinarunt, & in futurum ordinaverint, provide de gratia nostra speciali & pro ducentis marcis quos dicti Prior & Conventus nobis solverunt in hanaperio nostro perdonavimus omnes transgressiones factas nec non foris facturam fi qua dicta Aula cum pertinen-

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permentis & advocationis pradicta virtute flatuti de terris & tenementis ad manum mortuam non ponendis editi vel alias nobis intenfa fuerit in hac parte, dictamque sententiam, ordinationem, pronuntiationem, decretum & declarationem auctoritate Apostolica factam, ut prædictum est, & executionem eorundem pro nobis & hæredibus nostris, quantum in nobis est, acceptamus, approbamus, ratificamus, & confirmamus, volentes & concedentes pro nobis & hæredibus nostris, quantum in nobis est, quod prædicti Custos & cæteri Scolares Regulares dicti Collegii Aula Cant' nuncupati Monachi dictæ Ecclesiæ Christi Cant' & eorum successores per prædictos Priorem & Conventum constituti, & per eosdem Priorem & Conventum & eorum successores constituendi, seu alias loco amovendorum substituendi, actibus scolasticis juxta ordinationem ipsorum Prioris & Conventus & fuccessorum suorum religiose insistentes aulam pradictam, tenementaque in ipsa contenta cum pertinentiis, nec non Ecclesiam prædictam, & advocationem ejusdem in usus proprios ipsorum Custodis & scolarium Regularium teneant videlicet dictam aulam, & prædicta tenementa cum pertinentiis, qua de nobis in burgagium tenentur, ut dicitur, de nobis & hæredibus nostris, ac aliis Capitalibus Dominis feodi per servitia inde debita & consueta, & dictas Ecclesiam & Advocationem de nobis & haredibus nostris in liberam puram & perpetnam elemofinam ad orandum specialiter pro salute anima nostra & pro animabus progenitorum nostrorum ac Haredum nostrorum in perpetuum fine occasione vel impedimento nostro vel Hæredum nostrorum, Justitiæ Estretorum viz aut aliorum ballivorum, seu ministrorum nostrorum vel hæredum nostrorum quorumcunque statuto vel forisfactura prædictis aut dictis, dotationem, concessionem, seu affignationem advocationis prædictæ per aliquem Progenitorum nostrorum in dotationem, fundationem, vel alias in augmentationem Archiepiscopatus

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piscopatus seu Ecclesia Christi pradictorum, seu dictam sundationem per prasatum Simonem de Islep quondam Archiepiscopum tam pro studentibus sive scolaribus Regularibus quam secularibus facta, ut pramittitur, seu aliquo alio pramissorum non obstantibus. In cujus rei testimonium has literas nostras sieri secimus patentes. Teste me ipso apud Westm' octavo die Aprilis Anno Regni nostri Anglia quadragesimo sexto, Regni vero nostri Francia tricesimo tertio.

A. D. 1372.



Nº. VII,

Bulla papalis pro dispensatione cum statuto Universitatis Oxon' &c.

REGORIUS Episcopus servus servorum Dei ad perpetuam rei memoriam. licæ servitutis nobis injunctæ desuper officium mentem nostram incitat & inducit, ut circa ea quæ statui prospero personarum sub religionis habitu Domino famulantium, ac litterarum studio Theologicæ facultatis infistentium oportuna fore conspicimus, operosis studiis intendamus. Oblata fiquidem nobis pro parte dilectorum filiorum Custodis ac scolarium Monachorum collegii Domus aula Cantuarienfis nuncupata ftudii Oxon' ordinis sancti Benedicti Lincoln' Dioceseos Petitionis feries continebat, quod in ipso studio quoddam Statutum existit, quo cavetur expresse, ut nullus ibidem ad honorem Magisterii in Theologia assumatur, nifi prius rexerit in artium facultate & quod etiam de antiqua & approbata consuetudine hactenus pacifice observata in eodem studio nullus religiosus, cuiuscunque ordinis existat, ad regendum admittatur in eadem universitate in artium tacul-

Ibid.

facultate prædicta, propterea quod ipfi Custos & Scolares quamvis fint in primitivis scientis sufficienter infructi, ac alias ad hoc fufficientes & idonei ad hujusmodi Magisterii honotem in eadem Theologia recipiendum, minime admittuntur ibidem. Quare pro parte ipforum custodis & Collegii nobis existit humiliter supplicatum, ut providere ipsis super hoc de benignitate Apostolica dignaremur. Nos igitur volentes eosdem Custodem & Collegium favore prosequi, graciose hujusmodi supplicationibus inclinati, volumus ac eisdem Custodi & Collegio Apostolica auctoritate concedimus, quod Custos & Scolares dicti Collegii qui sunt & erunt pro tempore, quamvis non rexerint in hujusmodi artium facultate, dummodo alias in primitivis scientiis sufficienter fuerint instructi, ac cursus suos fecerint in Theologica facultate, & per diligentem examinationem, juxta morem ipfius studii, sufficientes & idonel reperti extiterint ad Magisterium recipiendum in eadem, ad hujusmodi Magisterii honorem & docendi licentiam in ipla Theologica facultate in studio supradicto; servatis tamen Constitutionibus Viennensis Consillii ac felicis recordationis Benedicti papæ XII prædecessoris nostri, & aliis solempnitatibus in talibus consuetis, sublato cujusliber difficultaris obstaculo, libere admittantur, non obstante statuto & consuetudine hujusmodi, etiamfi juramento, confirmatione Apostolica vel quacunque alia firmitate roborata existat, que alias in suo volumus robore permanere. Nulli ergo omnino hominum licear hanc paginam nostra voluntaris & concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare præsumpserit indignationem omnipotentis Dei & beatorum Petri & Pauli Apostolorum ejus se noverit incursurum. Datum Avinioni IV Non. Decem-

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Nº. VIII.

Pro Johanne de Wiclif & aliis de potestatibus ad tractandum cum Nunciis Papa.

R EX Universis ad quorum notitiam præsentes Rimeri Fædera To.VII.

Sciatis quod nos de fidelitate & circumspectione Edw. III.

venerabilis Patris Johannis Episcopi Bangoriensis, A. D. 1374.

Ac fidelium nostrorum

Stid ba.

Magistri Johannis de Wiclif sacræ Theologiæ prof.

Magistri Johannis Guteri Decani Segobiensis, Magistri Simonis de Muhon legum Doctoris, Willelmi de Burton Militis.

Reberti Bealknap, & Johannis de Kenyngton,

plenam fiduciam reportantes, ipsos ad partes transmarinas Ambassatores, Nuncios & Procuratores

nostros speciales destinamus;

Dantes eisdem Ambassatoribus, Nunciis & procuratoribus, sex vel quinque eorum (quorum præfatum Episcopum unum esse volumus) auctoritatem, & potestatem, ac mandatum speciale tractandi & benigne ac caritative consulendi cum Nunciis & Ambassatoribus Domini summi Pontificis, super certis negotiis, pro quibus præsatos Episcopum & Willelmum, ac tratrem Ughiredum Monachum Dunolmensem, & Magistrum Johannem de Shepeye ad sedem Apostolicam nuper miseramus;

Er Relationem plenariam super hiis que inter eos tractata & consulta suerint nobis & concilio nostro

faciendi:

Ut ea quæ honorem fanctæ Ecclefiæ & Confervationem Jurium Coronæ nostræ, & Regni nostri An-S 4 gliæ, glia, concernere poterunt in ea parte intuitu Dei & sanctæ sedis Apostolicæ, feliciter expediantur, & debitum capiant complementum.

In cujus, Oc. Dat' apud London' vicesimo sexto die Julii.

Nº. IX.

Bulla Gregorii XI. missa Oxonii studio:

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REGORIUS Episcopus servus servorum Hifto. T Dei, dilectis filis CANCELLARIO & Anglia. P. Universitati studii Oxoniensis, Lincotn' dicc. Salutem, & apostolicam benedictionem. Mirari cogimur & dolere, quod vos propter gratias & privilegia vestra, studio Oxoniensi ab Apostolica sede concessa, & propter scientiam scripturarum, in quarum pelago fœlici remigio (dante Domino) navigatis, tanquam pugiles & propugnatores orthodoxæ fidei (fine qua falus animarum non provenit) esse deberetis, lollium inter purum triticum campi gloriosi studii vestri prædicti per quandam desidiam & ignaviam permittitis pullulare, & quod est perniciosius etiam adolere, nec circa extirpationem hujus lollii (sicut nuper apud nos insonuit) curam aliquam adhibetis, non fine clari nominis obfuscatione, & animarum vestrarum periculo, & contemptu Ecclesiæ Romana, & memoratæ sidei detrimento. Et quod nos torquet acerbius, prius de incremento lollii pradicti sentitur in Roma, quam in Anglia, ubi tamen extirpationis remedium apponeretur. Multorum fiquidem fide dignorum insinuatione admodum dolentium nostris est auribus intimatum, JOHANNEM WYCKLEF Rectorem Ecclesia de Lettleworth Lincolniensis dicec. sacra paginæ protesforem, utinam non magistrum errorum,

rum, in illam detestabilem erupisse vecordiam. nonnullas propositiones & conclusiones erroneas & falfas, ac pravitate hærescos sapientes, quæ statum totius Ecclesia, & etiam secularem policiam subvertere & enervare nituntur, quarumque aliqua, licet quibusdam mutatis terminis, sentire videntur perversas Opiniones & doctrinam indoctam damnatæ memoriæ Marculii de Padua & Johannis de Gandavo, quorumlibet per fælicis recordations Johannem Papam XXII Prædecessorem nostrum reprobatus extitit & damnatus, in regno Anglia nempe glorioso potentia & copia facultatum, sed gloriosiore pietate fidei rutilante, facræ paginæ claritate consueto viros producere, divinarum scripturarum recta scientia illustratos, morum gravitate maturos, devotione conspicuos, & catholica fidei defensores, dogmatizare, & publice prædicare, seu potius de virulento claustri sui pectore evomere non veretur, nonnullos Christi sideles earum respersione commaculans, & a fidei præsatæ recta semita in præcipitium perditionis abducens. Quare cum tam lethiferam pestem, cui si ejus non obstetur principiis & ipsa radicitus evellatur sero posset medicina parari quum per contagionem plurimos infecisset, noluimus prout nec velle debemus sub conniventia pertransire. Universitati vestra per Apostolica scripta in virtute sanctæ obedientiæ, at sub pœna privationis omnium gratiarum, indulgentiarum, & privilegiorum vobis ac studio vestro à dica sede concessorum, districte pracipiendo mandamus, quatenus conclusiones & propositiones in bonis operibus & fide male sentientes, licet eas proponentes sub quadam verborum sive terminorum curiosa implicatione nitantur defendere, de cætero non permittatis asseri vel proponi: Dictumque Johannem authoritare nostra capiatis, seu capi faciatis, & ipsum venerabilibus fratribus nostris Archiepiscopo Cantuar' & Episcopo Londoniensi, aut corum alteri sub fida custodia transmittatis. Contradictores quoque de dicto studio vestra Jurisdictioni

risdictioni subjectos, si qui forfan (quod Devs avertat) essent hujusmodi erroribus muculati, si in illis pertinaciter perstiterint, ad similem captionem & missionem, aliasque prout ad vos spectat, firmiter & sollicite procedatis, perinde vestram suppleturi diligentiam, hactenus in pramissis remissam, nostramque & dicta sedis, prater divina retributionis præmium & meritum, gratiam & benevolentiam adepturi. Dat. Roma apud sanctam Mariam majorem XI Calendas Junii, Pontificatus nostri Anno septimo.

N°. X.

Bulla Papalis missa Archiepiscopo Cantuar' & Episcopo Londoniensi ad monendum regem & magnates Anglia, ne pradicto JOHAN-'NI WYCLEF faveant, vel ad-hereant quovismodo.

1 REGORIUS servus servorum Dei, ve-I nerabilibus fratribus Cantuar' Archiepiscopo & Episcopo Londoniensi salutem, &c. Super periculosis admodum erroribus quarundam detestabilium propositionum & conclusionum ad enervationem totius ecclesiastici status tendentium, scriptas in schedula inclusa præsentibus. Johannes Wycklef Lutterworth, rector Ecclesia de Luttleworth Lincolniensis dioc. dictus Theologiæ Professor, asseritur ram impiè quam temere suscitasse, plenius vobis scribimus, per alias nostras patentes literas, quas cum prafertibus destinamus. Volumus igitur & vestræ fraternitati mandamus quatenus clariffimum in Christo, EDWARDUM regem Anglia illustrem, & dilectos filios nobiles viros natos dicti Regis, ac dilectam in Christo filiam nobilem mulierem 70bannam

Ibid. p. 202.

hannam principissam Aquitania & Wallie, & alios magnates de Anglia & confiliarios regis per vos & alios magistros & peritos in facra pagina, non maculatos hujuscemodi erroribus, sed in fide sinceros & fervidos studeatis facere, plenarie informari, ac eis oftendi, quanta verecundia devoto regno Anglia oriztur exinde, & quod non folum funt ipfa conclusiones erronea in fide, sed si bene advertantur, innuunt omnem destruere Politiam. quiratis eos strictissime, quod extirpationem tantorum errorum, pro reverentia DE 1 & Apostolica sedis & nostra, ipsorumque merito apud Deum & honorem feculo, tanquam Catholici principes & pugiles dicta fidei, omni qua poterunt efficacia tribuant auxilium & favorem. Dat. Roma apud sanctam Mariam majorem XI Cal. Junii, Pontificatus nostri Anno septimo.

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N° XI.

Bulla Papalis ad incarcerandum Johannem Wyckliff & eum citandum ad personaliter comparendum coram Papa.

Enerabilibus fratribus Archiepiscopo Cantuar' Ibid. p. 202.

& Episcopo Londoniensi salutem Oc. Nuper
per nos non sine gravi cordis turbatione, & plurium side dignorum relatione, percepto quod Jobannes Wickles rector Ecclesia de Luttleworth Lincolniensis dice. sacra pagina professor, utinam non
magister errorum, in tam detestabilem vesaniam temere prorupit, quod nonnullas propositiones &
conclusiones erroneas ac salsas & male in side sonantes, qua statum totius Ecclesia subvertere &
enervare nituntur, quarumque aliqua (quibusdam
mutatis terminis) imitari videbantur perversas
opiniones, & doctrinam indoctam damnata me-

moriæ Marsilii de Padua, & Johannis de Gandavo, quorumlibet per felicis recordationis Johannem Papam XXII prædecessorem nostrum reprobatus extitit & damnatus, non verebatur in regno Anglia asserere, dogmatizare, & publice prædicare, illis nonnullos Christi fideles maligne inficiens, ac a fide catholica (fine qua non est salus) faciens deviare. Nos attendentes quod tam perniciolum malum quod in plurimos serpere poterat, eorum animas lathali contagione necando, non debebamus, prout nec debemus sub dissimulatione transfre, vobis per alias lireras nostras commisimus & mandavimus, ut vos vel alter vestrum de dictarum propositionum & conclusionum assertione, quarum copiam sub bulla nostra misimus interclusam, vos fecrete informantes, si ita esse inveniretis, præfatum Johannem authoritate nostra capi & carceribus mancipari faceretis, eumque sub bona custodia teneretis in vinculis, donec a nobis super hac reciperetis aliud in mandatis, prout in dictis literis ple-Considerantes utique quod præfanius continetur. tus Johannes hujusmodi captionem & carcerationem forte præsentiens, posset (quod absit) perfugere, seu latitationis præsidio dictum nostrum mandatum in gravissimum fidei detrimentum eludere: Nos (ne tam damnabiles propositiones & conclusiones indiscussa, & earum temerarius affertor impunitus remaneret in detrimentum gravissimum fidei prælibatæ) fraternitati vestræ per Apostolica scripta committimus & mandamus, quatenus vos vel alter vestrum per vos vel alium seu alios, præfatum Johannem, si per vos capi & incarcerari non possit, peredictum publicum proponendum in studio Oxonia Lincolniensis dicec. & aliis locis publicis, de quibus fit verisimilis conjectura, quod ad dicti Johannis notitiam pervenire valeat, & de quibus vos expedire videatur, ex parte nostra peremptorie monere & cicare curetis, quod infra trium mensium spacium à die citationis hujusmodi in antea computandum, ubicunque tunc nos esse contigerit, compacomparere ac personaliter coram nobis super propositionibus & conclusionibus hujuscemodi responfurus, ac auditurus & facturus quicquid super eis duxerimus ordinandum, & ordo dictaverit rationis. prædicendo in hujusmodi citationis edicto, quod five idem Johannes in hujusmodi termino comparuerit, sive non comparuerit, nos super pramissis, & contra eum usque ad debitam condemnationem ipfius inclusive procedemus, prout ejus demerita exigent, ac nobis secundum Deum & conservationem fidei videbitur expedire. Volumus autem & præsentium tenore statuimus, quod prædicta citatio sic facta, provide præfatum Johannem arctet, ac si sibi personaliter insinuata & intimata suisset, constitutione quacunque contraria non obstante. Diem vero citationis, & formam, & quicquid feceritis in prædictis, nobis per vestras literas figillis munitas harum seriem continentes, fideliter & quam citius poteritis, intimare curetis. Dat' Rome apud Sanctam Mariam majorem XI Calendarum Junii, Pontificatus nostri Anno septimo.

Nº. XII.

Bulla Papalis Archiepiscopo Cantuariensi, &c. ad carcerandum Johannem Wyckles, & recipiendam ejus confessionem.

V Enerabilibus fratribus Archiepiscopo Cantua- Ibid. p. 203. riensi & Episcopo Londoniensi salutem, &c.

Regnum Angliæ gloriosum nempe potentia & abundantia sacultatum, sed gloriosius pietate sidei, &c.

sacræ paginæ claritate coruscum, consuevit viros producere divinarum scripturarum recta scientia præditos, maturitate graves, devotione præclaros, & pugiles sidei orthodoxæ, & qui non solum proprios, sed alienos populos documentis instruebant verissimis,

verissimis, & in mandatorum Domini semitam dirigebant. Et sicut ex effectu contingentium temporis antiqui colligitur, dicti regni prasules in specula follicitudinis politi, proprias excubias exercentes sollicite, non permittebant aliquod oriri erroneum, quod posset inficere oves suas, sed si oriretur zizania ex inimici hominis inspersione, illam protinus evellebant, crefcebat affidue purum triticum in dominicum horreum inferendum. Sed (proh dolor) nunc apparet quod in ipfo regno officio vigiles, negligentia vero defides, non circuunt civitatem, dum hostes ingrediuntur in eam, animarum thefaurum preciosissimum prædantur. Quorum latentes ingreflus, & patentes aggreflus prius fentiuntur in Roma intercapedine longa remota, quam eis in Anglia resistarur. Sane plurium fide dignorum significatione admodum dolenter audivimus, quod Johannes Wycklef rector Ecclesia de Luttleworth Lincolnienfis dicec. facræ paginæ Profesfor, utinam non magister errorum, in illam detestabilem vesaniam dicitur temere prorupisse, quod nonnullas propositiones & conclusiones erroneas & falsas in fide male sonantes, que statum totius Ecclesia subvertere & enervare conantur, quarumque aliqua, licet aliquibus quibusdam mutatis terminis, sentire videntur perversas opiniones & doctrinam indoctam damnatæ memoriæ Marcilli de Padua, & Johannis de Ganduno, quorumlibet per fœlicis recordationis Johannem Papam XXII prædecessorem nostrum reprobatus extitit & damnatus, non veretur in præfato regno asserere, dogmatizare, & publice prædicare, nonnullos Christi fideles eis matigne inficiens, ac à fide catholica (sine qua non est salus) faciens deviare, de quibus sic subortis, & non extirpatis, seu saltem eis nulla facta resistentia, quam sciamus, sed transactis seu tolleratis conniventibus oculis tam negligenter transeundo, non immerito deberetis rubore perfundi, verecundari, & in propriis conscientiis remorderi. Quare cum tam perniciosum malum, quod non pracisum seu radicitus radicitus extirpatum serpere posset in plurimos in animabus corum (quod ablit) lathali contagione necandos, nolumus (ficut nec debemus) fub diffimulatione transire. Fraternitati veltra per Apoltolica scripta committimus & mandamus, quatenus receptis præfentibus, vos vel alter vestrum de dictarum propolitionum & conclusionum affertione, quarum copiam vobis mittimus sub Bulla nostra inclusame vos secrete informantes, si inveneritis ita esle. præfatum Johannem faciatis authoritate nostra capi, & carceribus mancipari, ejusque confessionem super eisdem propositionibus seu conclusionibus recipere studeatis, ac ipsam confessionem, & quacunque dictus Johannes dixerit seu scripferit, super earundem propositionum & conclusionum inductione ae probatione, & quicquid feceritis in præmiffis sub vestris sigillis clausa, & nemini revelata nobis per fidelem nuncium transmissuri, eundemque Jehannem sub fideli custodia teneatis in vinculis, donec à nobis super hoc alind receperitis in mandatis. Contradictores, &c. Invocato, &c. Non obstantibus fœlicis recordationis Bonifacii Papæ VIII Prædecessoris nostri constitutionibus, in quibus cavetur ne aliquis extra suam civitarem vel diœc. nisi in certis exceptis casibus, & in illis ultra unam dietam a fine suæ diæc. ad judicium evocetur, seu ne judices à sede apostolica deputati aliquos ultra unam dietam à fine sux diœc, evocare presumant, & de duabus dietis in confilio generali, ac expensionis & aliis privilegiis, conflitutionibus, & literis apoftolicis Pradicatorum, Minorum, & Haremitarum fancti Augustini, & fancta Maria de monte Carmeli, & aliis quibuscunque mendicantium, vel aliis ordinibus & locis, aut specialibus personis seu capitulis & conventibus ipforum generalibus vel specialibus, quorumcunque tenorum existant, necnon statutis & consuetudinibus eorundem ordinum, & locorum contrariis, per que effectus presentium impediri valeat quomodolibet vel differri, etiamfi de eis eorumque totis renoribus ac de verbo ad verbum plena

plena & expressa mentio in nostris literis sit habenda, seu si Johanni prædicto vel quibusvis aliis communiter vel divisim à dicta sede sit indultum, quod petsonaliter capi, aut quod jus dici, suspendi, vel excommunicari non possint per literas Apostolicas non facientes plenam & expressam, ac de verbo ad verbum de indulto hujusmodi mentionem. Dat. Roma apud S. Mariam majorem XI Cal. Junii, Anno 27.

Nº. XIII.

Epistola Papa ad Regem Edwardum III ad exhibendum sui favoris & auxilii patrocinium Archiepiscopo Cant' & Episcopo Londinensi in prosecutione Joannis Wiclisse.

Bid. p. 204. Hariffimo in Christo Filio EDWARDO Regi Anglia illustri, Salutem, &c. Regnum Anglia quod Altissimus tuz supposuit potestati, gloriosum nempe potentia & abundantia facultatum, sed gloriosius pietate sidei, & sacræ paginæ claritate coruscum, consuevit viros producere divinarum scripturarum recta scientia præditos, maturitate graves, devotione ferventes, & catholica fidei defensores, qui non solum proprios, sed alienos populos praceptis salutaribus instruebant, dirigebantque in divinorum semitam mandatorum. Sed nuper cum ingenti cordis amaritudine plurimorum fide dignorum significatione percepimus, Johannem de Wicklef rectorem Ecclesiæ de Luttleworth Lincoln' diœcesis, sacræ paginæ profesiorem, utinam non magistrum errorum, in illam nefandam & abhominabilem prorupisse dementiam, quod nonnullas propositiones & conclusiones plenas erroribus, & manifestam hæresim continentes, quæ **Itatum** el

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statum totius Ecclesia subvertere & enervare nituntur, quarumque alique, licet quibusdam mutatis terminis, sentire videntur perversas opiniones, & doctrinam indoctam damnatæ memoriæ Marcilli de Padua & Johannis de Ganduno, quorumlibet per fœlicis recordationis Johannem Papam XXII pradecessorem nostrum reprobatus extitit & damnatus, in dicto regno dogmatizare & publice prædicare, seu potius de virulento claustro sui pectoris evomere non veretur, nonnullos Christi fideles earum respersione commaculans, & à præsatæ sidei recta femita in pracipitium perditionis abducens. Nos itaque tantum malum quod non przscisum seu radicitus extirpatum serpere posset in plurimos, in animabus corum (quod absit) læthali contagione necandos, nolentes prout nec velle fine nostræ morfu conscientia possumus, conniventibus oculis, pertranfire, venerabilibus fratribus nostris Archiepiscopo Cantuariensi, & Episcopo Londinensi per litteras noftras commissmus & mandavimus, ut ipsi vel alter eorum, receptis per eos dictis nostris literis, de dictarum propositionum & conclusionum affertione, quarum copiam eis fub bulla noftra misimus interclusam, se informantes (si invenirent ita effe) facerent præfatum Johannem authoritate nostra capi & carceribus mancipari, ejus confessionem super eisdem propositionibus seu conclusionibus recipere studerent, ac ipsam confessionem & quecunque dicus Johannes dixerit vel scrip ferit super earundem propositionum & conclusionum inductione & probatione, nobis per fidum nuncium transmittere non postponant. Cum itaque dicti Archiepiscopus & Episcopus in prosecutione hujus negorii noscantur favore & auxilio tuz Celsitudinis indigere, Majestatem tuam quam & tui Progenitores incliti catholica fidei, cujus in hac parte res agitur, semper consueverunt esse pracipui zelatores, requirimus & deprecamur attente quatenus ob reverentiam Dat, dicta fidei, & Apoltolicz sedis, & nostrum intuitum digneris prefatis ArchieArchiepiscopo & Episcopo, & aliis qui hujusmodi negotium persequentur, in ipsa prosecutione tui Favoris & Auxilii Patrocinium exhibere provide, prater humana laudis praconium, divina retributionis pramium, nostram & dicta sedis adepturus benevolentiam ampliorem. Data Roma apud Sanctam Mariam majorem XI Cal. Junii, Anno 7.

N°. XIV.

Mandatum auctoritate Apostolica pro informatione Magistri Johannis Wyclist; & ad citandum eum.

Spelman, Vol. I. p. 625.

CIMON permissione divina, Crc. & Willielmus eadem permissione Londonensis Episcopus delegati à sede Apostolica cum illa clausula, qua tenns vos duo, aut unns vestrum, ad infra scripta Specialiter deputati, Dilecto pariter venerabilique Viro Cancellario Universitatis Oxonie, Lincolnienfis Diocesis ejulve locum tenenti, Salutem in Domino & mandatis nostris ymo verius Apostolicis firmiter obedire. Literas sanctissimi in Christo Patris ac Domini nostri Domini GREGORII divina Providentia Papa ximi super co, quod Johames Wycliff facra Pagina Professor, Rectorque de Litterworth dicta Lincolniensis Diocesis, in detestabilem vesaniam temere prorumpens, nonnullas propositiones & conclusiones erroneas ac fallas, & male in fide sonantes, que statum totius Ecclesia subvertere & enervare nituntur, non verebatur allerere, dogmatizare, & publice prædicare; illis nonnullos Christi sideles malione inficiens, ac à side Catholica, fine qua non ell Salus, faciens deviare, ut in dictis literis Apoltolicis plenius est expressum; nos noveritis cum ca qua decuit reverentia recepisse. Volentes igitur mandatis Apostolicis

parere pro viribus ut tenemur, vobis in virtute obedientiæ qua dictæ sedi tenemini committimus & mandamus firmiter injungentes, quatinus receptis per vos præsentibus, evocatis ad hoc etiam per vos facræ Paginæ professoribus expertis, rectius & fanctius in fide Catholica sentientibus, verbis sophisticalibus terminorum curiosa implicatione penitus prætermissis, de dictarum propositionum & conclusionum affertione, quarum copia inferius inseritur, vos secrete informantes, de omni eo quod in præmissis inveniretis & sentieritis literis vestris claufis & figillo vestro figillatis, clare, destincte & aperte in omnibus & per omnia nos reddatis ut convenit certiores. Circtis insuper seu citari faciatis peremptorie dictum Johannem, quod tricesimo die juridico post citationem sibi factam in Ecclesia. fancti Pauli London' comperent personaliter coram nobis, seu aliis subdelegaris nostris sive Commissariis in hac parte, super conclusionibus & propositiouibus hujusmodi responsarus ac auditurus, usterius quoque facturus quicquid auctoritate Apoltolica fieri debeat in hac parte, & ordo distaverit ra-tionis; pradicentes eidem, quod five comperuerit in termino przedicto five non, ulterius contra eum procedetur, prout literz Apostolicz in se exigunt & requireme. Vobis insuper injungimus auctoritate przdicta, quatinus literas Apostolicas in præsenriarum per nos vobis trausmissas, sub poenis in eisdem literis plenius expressatis, in omnibus & per omnia diligenter & fideliter exequamini, juxta vim, formam, & effectum earundem, certificantes nos aut dictos Commissarios nostros sen subdelegatos celerius quo fieri poterit, quid feceritis in præmissis per literas vestras patentes, harum & facti vestri serie m plenius continentes. Data apud Decemb. 18. Otteforde zv kalendarum Januarii Anno Domini 1377. & Translationis nostri Simonis Cantuarienfis Archiepiscopi supradicti Anno tertio.

N°. XV.

N° XV.

Conclusiones Magistri Joannis Wyclysf contenta in schedula inclusa literis Papalibus dat. Junii 11. 1377.

bumanum

Orum genus hominum concurrentium citra Christum non habet potestatem simpliciter ordinandi, ut Petrus & omne genus fuum dominetur politice imperpetuum super mundum.

2. Deus non potest dare homini pro fe & here-

dibus suis imperpetuum civile dominium.

3. Cartæ humanitus adinventæ de hæreditate civili olim perpetua funt impossibiles.

4. Quilibet existens in gratia gratificante finaliter nedum habet sus, fed in re habet omnia Dei.

7. Homo potest solum ministratorie dare tam naturali filio quam imitationis in Schola Christi, tam temporale dominium quam æternum.

Walfing.

Deest apud 6. Si Deus est, Domini temporales possunt legitime ac meritorie auferre bona fortuna ab Ecclesia delinquente.

> 7. Nunquid Ecclesia est in tali statu vel non, non est meum discutere, sed dominorum temporalium examinare, & posito casu confidenter agere, & in pœna damnationis aterna ejus temporalia auferre.

> 8. Scimus quod non est possibile, quod Vicarius Christi pure ex Bullis suis, vel ex illis cum voluntare & confensu suo & sui Collegii quenquam habilitet vel inhabilitet.

> 9. Non est possibile hominem excommunicari nisi prius & principaliter excommunicaretur a seipso.

> 10. Nemo ad sui deteriorationem excommunicatur, suspenditur, vel aliis censuris cruciatur, nisi in causa Dei.

> > 11. Ma-

11. Maledictio vel excommunicatio, non ligat fimpliciter, nisi quantum fertur in adversarium legis Christi.

12. Non est exemplificata potestas a Christo vel fuis Discipulis excommunicandi subditos, pracipue propter negationem temporalium, sed è contra.

13. Discipuli Christi non habent potestatem co-

actè exigere temporalia per censuras.

14. Non est possibile de potentia Dei absoluta, quod si Papa vel alius prætendat se quovismodo solvere vel ligare, eo ipfo folvit vel ligat.

15. Credere debemus quod solum tunc solvit

vel ligat, quando se conformat legi Christi.

16. Hoc debet catholice credi, quilibet sacerdos rite ordinatus habet potestatem sufficienter Sacramenta qualibet conferendi, & per consequens quemlibet contritum a peccato quolibet absolvendi.

17. Licet Regibus auferre temporalia à viris

Ecclefiasticis ipsis abutentibus habitualiter.

18. Sive Domini temporales, five fancti Papæ, sive sancti, sive caput Ecclesiæ qui est Christus dotaverint Ecclesiam bonis fortunz vel gratiz, & excommunicaverint ejus temporalia auferentes, licet tamen propter conditionem implicitam delicto proportionabili cam temporalibus spoliare,

19. Ecclesiasticus ymo & Romanus Pontisex potest legitime à subditis & laicis corripi, & etiam

accusari.

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Ista fuerunt propositiones vel potius deliramenta sapedicti Johannis, qua ad aures domini apostolici pervenere. Walfingham.

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mentagous ellagions continue Nº. XVI.

Diffinitio facta per Cancellarium & Doctores Spelman Vol. II. Universitatis Oxonii, de Sacramento Altaris 627. Ex MS. contra opiniones Wycliffianas: alias Senten-tia Willielmi Cantellum Oxon' contra M. J. Hyperoo Bodl. 163. Wyclyff residentem in Carnedra.

VILLIELMUS de fiBARTON Cancel-larius Univertitatis Oxon Omnibus dicte + Berton Universitatis filis ad quos presens nostrum mandatum pervenerit, Salutem, & mandatis noltris firmiter obedire. Ad nollrum non fine grandi displicentia pervenit auditum, quod cum omnium he-relium inventores, defenfores, seu fautores, cum * omnes

† perniciosis eorum † permicis dogmatibus sint per sacros Ca-nones sententia majoris Excommunicationis dam-nabiliter involuti, & sic a cunctis Catholicis racio-nabiliter evitandi; Nonnulli tamen maligni spiritus repleti concilio in infaniam mentis producti, moli-* fimiliter entes tunicam Domini * scilicet Sancte Ecclefie

scindere unitatem, qualdam hereses olim ab Ecclesia solenniter condemnatas: Hijs diebus, prohi dolor! innovant, & tam in ista Universitate ista quam extra publice dogmatizant, duo inter alia sua documenta pestifera asserentes, primo, in Sacramento Altaris substantiam panis materialis & vini, quæ prius fuerunt ante consecrationem, post consecrationem realiter remanere. Secundo, quod execrabilius est auditu, in illo venerabili Sacramento non esse Corpus Christi & sanguinem essentialiter, nec substantialiter, nec etiam corporaliter, sed sigurative, seu tropice, sic quod Christus non † presentia est ibi veraciter in sua propria † persona corporali. Ex quibus documentis fides catholica periclitatur,

devocio

devocio populi minoratur, & hec Universitàs mater nostra non mediocriter distamatur. Nos igi-tur advertentes quod assertiones hujusmodi * per * tempus * fe deteriores haberent si diucius in hac Universitate sic consiventibus oculis tolerentur; convocavimus plures facra Theologia Doctores &c Juris Canonici Profesiores quos periciores credidimus, & premifis affertionibus in corum prefentia patenter expositis ac diligenter discussis, tandem finaliter est compertum, & corum * judiciis declaratum iplas effe † errores arque determinationibus + erronias Ecclesia repugnances, contradictoriasque earundem elle veritates Catholicas, & ex dictis fanctorum, & determinacionibus Ecclefie manifeste sequentes; videlicer quod per verba Sacramentalia afacerdote ritè prolate panis & Vinum in Altari in verum corpus Christi & fanguinem transubstantiantur seu substantialiter convertuntur, fic quod post confectationem non remanent in illo venerabili Sacramento, Panis materialis & Vinum que prius fecundum fuas subftantias feu naturas, fed * folum species cornudem, * secundum sub quibus speciebus verum corpus Christi & sanguis realiter continentur, non folum figurative feu tropice, sed effentialiter, substantialiter ac corporaliter, sie quod Christus est ibi veraciter in sua propria prefencia corporali, Hoc credendum, hoc docendum, hoc contra omnes contradicentes viriliter defendendum. Hortamur igitur in Domino, & auctoritate nostra monemus primò, secundo & rereiò, ac districtius inhibemus, pro prima monicione affignando unum diem; pro secunda alium diem; & pro tertia monicione Canonica ac peremptoria unum alium diem, ne quis de cetero cujuscunque gradus, flatus aut conditionis existat, premissas duas affertiones erroneas aut earum alteram, in scolis t vel extra scolas in hac Universitate publice teneat, doceat aut defendat sub pena incarcerationis, & fuspencionis ab omni actu scolastico, aceciam sub pena excommunicacionis majoris quam in omnes & fingules in hac parce rebelles & nostris monicionibus T 4

* judicio

+ aut * feu nicionibus non parentes, lapsis ipsis tribus diebus pro monicione canonica assignatis, mora, culpa & ossensa precedentibus, & id sieri merito exigentibus serimus in his scriptis, quorum omnium absoluciones, & absolvendi Potestatem, preterquam in mortis articulo, nobis & successoribus nostris specialiter reservamus.

J

* adde Sal-morem late sententie * propter desectum audiencie a talibus doctrinis illicitis retrahantur, &

eorum opiniones erronee sopiantur, eadem auctoritate qua prius monemus primò, secundò, † tertio, ac districcius inhibemus, ne quis de cetero aliquem publice docentem, tenentem, seu desendentem premissas duas afferciones erroneas aut earum alteram in scolis vel extra scolas in hac Universitate quovismodo audiat vel auscultet, sed statim sic docentem tanquam serpentem venenum pestiferum emittentem sugiat & abscedat, sub pena excommunicationis majoris, & omnes & singulos contravenientes non immerito sulminande & sub penis aliis superius annotatis.

* insere au- Nomina * Doctorum qui presenti decreto spetem. cialiter affuerunt, & eidem unanimiter consense-

runt funt hec.

Magister Johannes Lawndreyn sacre pagine professor & secularis.

Magister Henricus † Cronpe Abbas Monachus.

Magister Johannes Chessham de ordine predicatorum.

*Brustoumbe Magister Willielmus * Bruscombe de codem ordine.

Magister Johannes Schypton de ordine Augustinorum.

Magister Johannes Tyssington de ordine Minorum.

Magister Johannes Loveye de ordine Carmelitarum.

Magister Johannes † Wellys Monachus de Ramesey.

Magister Johannes Wolverson de ordine predicatorum.

* Rigge Magister Robertus * Rugge S. pagine professor & fecularis.

Magister Joannes Moubray Doctor in utroque lure.

Magister Joannes Gascoyngne Doctor in Decretis, Convocatis igitur prefatis Doctoribus † in corum † ut est dicdomum & plena deliberatione habità de premissis, ex omnium nostrum unanimi concilio & assensu. presens mandatum emanare decrevimus. In quorum omnium fingulorum testimonium, figillum

officii † fecimus hiis apponi.

Ista predicta condemnacio promulgata est publice in scolis Augustinentium ipso Magistro Joanne Sedente in Cathedra & determinante contrarium, Sed confusus est ifta audita condempnacione. Sed tamen dixit quod nec Carcellarius nec aliquis de suis complicibus poterat suam sententiam infringere, Se in boc oftendens bereticum pertinacem. Sed post ad sue beresis majorem manifestacionem & Sue pertinacie oftentacionem, alias publice a condempnacione Cancellarii & Judicio predicta appellavit, non ad Papam, wel ad Episcopum, vel ad Ordinarium Ecclefiasticum: Sed hereticus adherens seculari potestati, in defensionem sui Ervoris & Herefis appellavit ad Regem Ricardum, volens per boc se protegere regali potestate, quod non pu-niretur, vel emendaretur Ecclesiastica potestate. Et post appellationem advenit nobilis dominus, dux egregius & miles strenums, Sapiensque Consiliarius, Dux Lancastrie, Sacre Ecclesie filius fidelis, probibens Magistro predicto Johanni quod de cetero non loqueretur de ista materia. Sed nec ipse contemperans suo ordinario Cancellario, nec tam strenuo Domino incepit Confessionem quandam facere, in qua continebatur omnis Error priftinus, Sed Secrecius Sub velamine vario verborum, in qua dixit Suum conceptum, & vifus eft Juam fententiam probare. Sed velut hereticus pertinax refutavit omnes Doctores de secundo Millinario in materia de Sacramento Altaris, & dixit, omnes illos errasse preter Berengarium cujus opinio damnatur de consecrat, dift. 22 Ego Berengarius, & ipsum & suos complices; dixit palam Sathanam Solutum & potestatem babere in Magistro Sententiarum & in omnibus qui fidem Catholicam predicaverunt.

+ inf. notri.

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N°. * XVI.

Confessio Magistri Johannis Wycelyst.

Epe confessus sum & adhue confiteor quod idem de Virgine, quod passum est in cruce, quod pro fancto triduo jacuit in sepulchro, quod tercia die refurrexit, quod post 40 dies afcendir in colum, & quod sedet perpetud ad dextram Dei Patris; ipfum, inquam, idem corpus & eadem substantia est vere & realiter panis facramentalis vel hoftia confe-crata quam fideles fenciant in manibus facerdotis, cujus probacio est quia Christus qui mentiri non po-test sic asserit. Non tamen audeo dicere quod corpus Christi fit essentialiter, substantialiter, corporaliter vel ydemptice ille panis ficut corpus Christi extensum est ille panis: Sed ipsum corpus non est extense vel dimensionaliter ille panis. Credi-mus enim quod triplex est modus essendi corpus Christi in hostia consecrata scilicet, virtualis, spiritualis, & sacramentalis. Virtualis quo benefacit per torum funm dominum, secundum bona nature vel gratie. Modus autem essendi spiritualis est quo corpus Christi est in Eucharistia & Sanctis per gratiam. Et tercius est modus essendi sacramentalis quo corpus Christi singulariter in hostia consecrata, & sicut secondus modes perexigit primum; ita tercius modus fecundum perexigit quia impossibile est prescirum carentem side secundum justici-am presentem consicere. Qui ergo credit sive conficiat five non conficiat manducavit, ut dicit Beatus Augustinus super Joannem Omelia 15. Et ifte modus essendi spiritualis est verior in anima. Est eciam verior & realior quam prior modus effendi,

vel fecundum membrum fecundi modi effendi in hostia confectata, sum sit per se causa illius modi vel efficiens vel finalis, & per se causa est magis verius Ens suo caulato. Modus autem essendi quo corpus Christi est in hostia est modus verus & realis, cum autorum numerus qui mentiri non potest dixit, hoc est corpus meum, & reliquir suis facerdotibus virtutem fimiliter faciendi. Hoc autem rotum ex fide scripture colligitur. Ideo Christus est sper'aliori modo in isto Sacramento quam in aliis. Cum sit simul veritas & figura, non est autem sie secundum alia sacramenta, parer iste miraculosus modus ellendi sacramentalis. Cultores autem fignorum nelciunt fundare quod in fuo facramento est realiser corpus Christi. Sed preter istos tres modos effendi funt alli tres modi realiores & veriores quos corpus Christi appropriate habet in colo sc. modus ellendi substantialiter, corporaliter & dimensionaliter. Et grosse concipientes non intelligunt alium modum effendi naturalis substancia prater illos. Illi autem funt valde indispositi ad concipiendum archana Euchariftie, & subtilitatem scriptura. Ideo dico illis quod duo modi priores in substancia corporali coincidum, non quod esse substantialiter consequitur corpus Christi secundum racionem qua corpus Christi. Modus autem essendi dimensionalis consequitur ad duos priores, sicut passio ad subjestum. Et quilitet islorum trium modorum era reassor de causa prior quam priores. Nullo asso islorum triodorum trium est corpus Christi in Sacramento sed in codo: Quia trum seret corpus Christi septipedale in hobbia. Sicut ergo corpus Christi est in illa hobbia, sic est substantialiter, corporalitat illustration de discontinuo de corpus corpus corpus consistentialitati de companyamento de corpus consistentialitati de companyamento de corpus corpus consistentialitati de companyamento de passo ad sub poraliter ibidem, & dimensionaliter, attendendo ad modum hostie secundum naturam suam, & non attendendo ad corpus Christi, & ad naturam suam, ut dictum est superius. Et ita conceditur quod Corpus Christi est substancia corporalis in hostia confectata. Sic isto tercio modo in ista hostia secundum racionem qua est ista holtia, sed non fecundum

secundum racionem qua corpus Christi. Et ita conceditur quod corpus Christi est quantumcunque varie quantificatum ibi cum sit quelibet pars quantitativa illius hostie, & tum non quantificatur aliqua hujusmodi quantitate, & sic est varie magnum in diversis partibus illius hostie, sed non in se formaliter magnum, aliqua tali magnitudine. Sed multi mussitant super isto quod seguitur ex ista sentencia quod corpus Christi non sit in Eukaristia aliter quam in figno, fic autem est in ymagine crucifixi. Hic dicunt fideles quod corpus Christi non est in celo vel in humanitate assumpta aliter quam in signo, est tamen ibi aliter quam ut in signo, Nam Sacramentum in quantum hujusmodi est signum, & humanitas est fignum, cum Luce 2do dicitur quod pofitus est bic in ruinam & in resurrectionem multorum & in fignum cui contradicetur. Et secunda pars conclutionis patet ex hoc quod alius elt modus essendi signum corporis Christi, & alius modus essendi vere & realiter virtute verborum domini corporis Christi. Conceditur tamen quod isti duo modi inseparabiliter comitantur. Hoc tamen fignum infinitum est prestancius quam signa corporis Christi in lege veteri, vel ymagines in lege nova, cum sit simul veritas & figura. Intelligo autem dica mea in ista materia, secundum logicam scripture, nec non secundum logicam sanctorum doctorum & decreti Romane Ecclefie. Quos suppono prudenter fuisse locutos. Non enim valet scandalizare totam Romanam Ecclesiam quum dicit panem & vinum esse post consecrationem, corpus & fanguinem Jesu Christi, & non obstante errore glosomium ista sides mansit continue in Ecclesia eciam apud laicos. Cum ergo fidelis non obtaret comedere corporaliter sed spiritualiter corpus Christi, patet quod omnis sciens aptavit illum modum spiritualem essendi corporis sui cum hostia que debet comedi a fideli: Alium autem modum essendi cum foret superfluus abstrahebat. Unde infideles murmurant cum illis qui abierunt retrorsum dicentes, Duius

Durns est bic sermo, cum corpus sit corporaliter comedendum, vel cum illis observatoribus legalium legis veteris qui non putant esse prestanciorem gradum in figno Eucaristie quam fuit in fignis legis veteris, vel quam est in signis humanitus institutis. Et hii fingunt quod accidens potest fieri corpus Christi, & quod melius & planius dixisset Christus hoc accidens fine subjecto significat corpus meum. Urraque autem iltarum fectarum ex ignorancia graduum in signis est infideli deterior. Teneamus ergo quod virtute verborum Christi Panis iste fit & est miraculofe corpus Christi ultra possibilitatem signi ad hoc humanitus instituti. Veruntamen ista unitas vel unio sive accepcio non attingit ad unitatem ydempticam numeralem vel unionem ypostaticam, fed creditur quod fic immediate post illam, & sic accidencia corporalia corporis Christi ut quantitates corporales corporis Christi videntur non multiplicati comitantur ad corpus Christi in hostia, & per idem nec alia accidencia respectiva que fundantur in istis quod omnia ista accidencia perexigunt esse corporale subjecti su ubicunque suerint. Ut si hic fic septipedalitas color vel substancia corporalis corporis Christi tunc hic est quod corpus Christi est septipedale coloratum & corporaliter glorificatum, & per consequens Christus habet hic existenciam corporalem, quod cum fir falsum negandum est talia accidentia secundum conditiones materiales multiplicari comitantur ad corpus Christi in hostia consecrata. Partes autem quantitative corporis Christi habent esse spirituale in hostia, immo habent effe facramentale ibidem, cum funt quodammodo quelibet pars quantitativa istius hostie, & multo magis multiplicatur anima Christi per hostiam fecundum quoddam effe spirituale quam est illud esse quod habet in corpore Christi in colo. Et causa hujus multiplicacionis anime Christi est quod ipfa est principalius ipfo corpore persona verbi. Qualitates autem immateriales qua subjectantur in anima Christi multiplicantur cum ipsa per holtiam.

ut scientia, justicia & alie virtutes anima Christi que non requirint pre-existentiam corporalem Christi ubicunque suerint. Ipse enim suerunt cum ipfo, quia cum ejus anima in inferno. Sicut ergo per totam hostiam est Christus virtugius; fic est per illam virtus Christi. Unde Autor de divinis officiis quod propter esse spirituale corporis Christi in hostia, est ibi concomitancia Angelorum, quia tamen sophisticari potest ista oblacio ex dese potestatis fidei, & verborum presbyteri ideo me ti religiosi adorant conditionaliter hanc hostiam & in corpore Christi quod est substancialiter & ineffabiliter quietati. Sed ydiote remurmurant querentes quomodo corpus est ille panis fanctus cum non t fint idem secundum substanciam vel naturam? Sed ipsos oportet addiscere sidem de in-carnacione, quomodo due substancie vel nature valde differentes funt idem suppositum & ramen non funt cedem, quia utraque earum est Christus & tunc possunt a posse non ascendere ad cognoscendum istam miraculosam unionem servata utraque natura non ydemptifica verbo Dei, Sed oportet eos cognoscere gradus in fignis, & deposcere infundabilem blasphemiam de fictis miraculis ascendentis, & credere virtutem verborum Christi, & tunc pof-* Sic MS. funt cognoscere quomodo ille panis est * bn. mi-

for. bene.

raculofe, vere, realiter, spiritualiter, virtualiter, & facramentaliter corpus Christi. Sed grossi non contentantur de istis modis, sed exigunt quod panis ille vel faltem per ipsum sit substantialiter & corporaliter corpus Christi. Sic enim volunt zelus blasphemorum Christum comedere sed non possunt. Adducitur autem super hoc testimonium Hugonis de Santto Victore libro 2º de Sacramentio parte 8. cap. 7. Quemadmodum species illic cernitur res raciter & substantialiter presens creditur cujus species non cernitur. Exemplum ad illum Doctorem paret, quia ille subtiliter inculcat catholicam sententiam supradictam, vult enim quod species sencibiliter

biliter cemitur ibi, & quod ifta species sie essencialiter panis & vinum quod eciam cemitur licet per accident, ideo sepe vocat ipsum panem & vinum, que sun: alimenta solita & principalis substancia alimenti ut patet in dicto cap. & cap. sequenti. Ibidem autem dicit panem dicit habere rem vel substanciam que creditur non ibi cernitur, cum sic corpus Christi. Sed pro isto adverbio substanci-aliter notandum quodeunque sumitur simpliciter pro modo substancie sic quod idem sit corpus Christi ese ibi substantialiter, & ese ibi modo substancie. Et sic loquitur Hugo. Quandoque superaddit reduplicative racionem corporis in quantum ralis substancia. Et sic proprie intelligo ego adverbia. Unde codem cap. dicitur quod corporaliter secundum corporis & languinis Christi virtutem Christum sumimus in altari. Quod oportet sic in-telligi quod spiritualiter sumimus carnem Christi. Et ille est verus modus corporis licet non sit modus confequens corpus in quantum corpus. Quia Jaannis 6. dicit Christus, Care non prodest quicquam. Cum nec sentencia carnalis, nec manducacio corporalis corporis Domini quicquam prodest. Nam insensibiliter sumitur quantum ad formam corporis fui, ut dicit doctor cap. 9. ejusdem partis, sed visibilirer quoad substanciam sacramenti. Unde talis equivocacio facta est in adverbiis ad excellenciam Eukaristie super figuras legis veteris declarandam, Nostra autem locucio est propria, quia aliter oporteret concedere quod esse substancialiter sit esse accidentaliter; esse corporaliter, fit esse spiritualiter : esse carnaliter sit esse virtualiter ; & esse dimensive fit este multiplicative; & periret modo non diffinecio. Sicut ergo conceditur quod corpus Christi cernitur vel tenetur in symbolis, vel in hostia & fentitur, quod tamen non sic * mos quia * Sie MS. non fecundum naturam corporis Christi vel in quantum ipsum corpus. Sic conceditur quod corpus Christi est in hostia modo accidentali substancie quia modo spirituali & sacramentali presupponente

tres alios modos realiores ipfius corporis existere caufative: Sic autem non fuit in figuris legis veteris, vel in figuris legis nostre humanitus institutis. Et sic possunt diftingui modus prior quo est in celo,

& modus posterior quo est in sacramento. Sic autem in tribus discrepamus a sectis signorum. Primo in hoc quod ponimus venerabile facramentum altaris effe naturaliter panem & vinum, fed facramentaliter corpus Christi & sanguinem; sed secta contraria fingit ipsum esse vinum ignotum: Accidens fine substancia subjecta. Et ex ista radice erroris pullulant nimis multe varietates erroris. Nam fecta nostra adorat sacramentum, non ut panis aut vini substanciam : Sed ut corpus Christi & sanguinem. Sed fecta cultorum accidencium, ut credo, adorat hoc facramentum non ut est accidens fine subjecto, sed ut est signum sacramentale corporis Christi & sanguinis. Signa autem cultus sui ostendunt quod adorant crucem & alias ymagines Ecclefie que habent minorem racionem adoracionis quam hoc venerabile sacramentum. Nam in quacunque substantia creata est deitas realius & substancialius quam corpus Christi est in hostia consecrata? Ideo nisi ipsa fuerit virtute verborum Christi corpus Sie MS. * fum. non est racio tante excellencie adorandum. Tercio secta nostra per equivocacionis detectionem, & aliarum fallaciarum tollir argucias adverfancium, ut aliqua locuntur fancti de facramento ut panis, & aliqua dicunt de isto non ut ydemptice, sed sacramentaliter corpus Christi. Sed secf. inculcat. ta adversariorum † inculpat difficultates inutiles, & fingit consequenter miracula de operacionibus accidentis. Sunt autem ex nostra sententia diffinicio summi judicis Domini nostri Jeshu Christi qui in cena noctis sue tradicionis accepit panem in manibus suis, benedixit & fregit & manducare ex eo generaliter precepit, Hoe, inquit, est corpus meum. Cum autem daretur panis quem tociens replicavit pro nomine dandi & totum refiduum * ppo. figt. illi qui mentiri non potest ipsum esse corpus suum : manifestum

* proprio fignavit.

manifeltum est ex autoritate & dictis Christi, quod panis ille fuit sacramentaliter corpus suum. Adducantur autem septem testes ad testificandum Ecclefie judicis hujus sentenciam. Primus est beatus Ignacius Apostolis contemporaneus qui ab illis & cum illis * acce a Domino sensum suum, & recitat * Sie MS. eum Lincolniensis super Ecclesiastica ierarchia cap. 3. Sacramentum, inquit, vel Eukaristia est corpus Christi. Secundus testis Beatus Cyprianus in epistola sua de corpore Christi. Calicem, inquit, accipiens in die passionis benedixit dedit discipulis suis dicens, accipite & bibite ex hoc omnes, hic est fanguis Teftamenti qui pro multis effundetur in remissionem peccatorum; Amen dico vobis non bibam amodo ex ista creatura vitis usque in diem quo vobiscum bibam novum in regno patris mei. Quam parte, inquit fanctus, invenimus calicem mixtum fuise, quem obtulit, & vinum quem Sanguinem Suum dixit. cius testis est Beatus Ambrofius in lib. suo de Sacramentis & ponitur de consecracione dis. 2. cap. Panis est in Altari. Quod erat panis, inquit, ante consecracionem jam corpus Christi post consecracionem. Quartus testis est Beatus Augustinus in quodam sermone exponens illud Luce 34. cognoverunt eum in fraccione panis: Non omnis panis, inquit, Sed accipiens benediccionem Christi fit corpus Christi. Et ponitur in Canone ubi supra. Quintus testis est Beatus Jeromius in epistola ad Elvideam, Nos, inquit, audiamus panem quem fregit dominus, deditque discipulis suis esse corpus Domini salvatoris, ipso dicente ad eos, accipite & comedite, hoc est corpus meum. Sextus testis est Decretum Romane Ecclefie, que sub Nicolao 2° & 114 Epist. * dectavit * sic MS. prudenter secundum rectam logicam que debet capi a tota Ecclesia quod panis & vinum que in altari ponuntur sunt post consecracionem non solum sacramentum, sed verum corpus & sanguis Domini nostri Jesbu Christi ut patet in can. ubi supra. Septimus testis est usus Ecclesie que in canone misse habet ut bec oblacio fiat nobis Corpus & Sanguis do-22122

mini noftri Ihefu Christi. Illam autem Oblacionem vocat Ecclesia terrenam substanciam sicut patet in fecreto medie misse Natalis Domini. Ista autem septem Testimonia sie inficiunt glossatores qui dicunt tacite omnia talia dica fanctorum debere intelligi per suum contrarium, & sic negari finaliter cum fcriptura. Penfet itaque fidelis si fanum fuerit hereticare vel in hoc scandalizare hos testes & multos similes. Penset 20 quid tenderet ad honorem corporis Christi vel devocionem populi quod ipfum corpus digniffimum fit unum accidens fine Subjecto, quod Augustinus dicit esse non poste, vel si est, est unum vel aliud abjectissimum in namra. Tunc inquam foret * Augs * meus ut conflat hereticus qui in epistola 14 ad Bontfacium de fide Ecclefie ita scribit. Si, inquit, Sacramenta quandam similitudinem rerum earum quarum facramenta funt non baberent, omnino Sacramenta non effent. Ex bac eciam similitudine plerumque jam ipfarum terum nomina accipiunt. Sicut ergo fecundum quendam modum sacramentum corporis Christi corpus Christi eft, & Sacramentum Sanguinis Christi, Sanguis Christi eft, ita sacramentum fidei fides eft. Ubi planum est quod loquitur de Sacramento * scrico quod fingitur accidens fine subjecto. Sed que rogo fimilitudo ejus ad corpus Christi? Revera fructus illius demencie foret blassemare in Deum, scandalizare Sanctos, & illudere Ecclesie per mendacia acciden-Ad tantum quidem Testimonium Sanctorum per glosatores subvertitur, quod committo fensui equivoco quodeunque dictum eciam feripture non facit fidem. Postremo scribit Hyllarins ut recitatur inde confecra di. 2. Corpus Christi quod fumitur de altari figura est dum panis & vinum extra videtur: Videas autem cum corpus & Sanguis Christi in veritate interius creditur. Ecce quam plane pahis & vinum funt hoc facramentum, nt dicit decretum Ego Berengarius. Unde ad delegendum equivocacionem illius materie scribitur ibidem secundum verba Jerohimi, De hac quidem boftia que

** Sic MS,

* Sic MS

in Christi commemoracione mirabiliter fit, edere licet. Ubi planum est quod loquitur de esu corporati & diftinguit inter has duas holtias fecundum fui fubstancias vel naturas. Licet panis iste sit secundum racionem alia quam sacramentum ipsum corpus, ut ipse sanctus dicit in Epistola ad Elbideam, ut recitatur superius. Et patet quam spissi cultores fignorum funt in materia ista heretici. Nedum quia imponunt herefim fidelibus qui elucidant aftam fidem. Et accusacio de heresi obligat ad penam talionis, verum quia falsificant & sic negant Dominum Jesum Christum. Nam nihil debemus secundum fidem Evangelii Christo credere, si non afferuit panem quem cepit in manibus ac fregit, effe corpus fuum : Sicut dicit Augustines Super D. 66. Si ego quicquam dixero, volite ex boc credere; + Sic MS. fed f Christus dicit, ve qui non credit. Hec debe-fer. Pfalmum. mus credere aliquem secundum Evangelium si non ftum. Ideo ve generacioni adultere que plus credit cestimonio Innocencii vel Raymundi quam sensui Evangelii capto a Testibus supradictis. Idem enim effet scandalizare illos in isto & imponere eis herefim ex perversione sensus scripture, precipue & iterum de ore perverso Apostate accumulantis super Ecclefiam Romanam mendacia quibus fingit quod Ecclesia posterior priori contraria correxit sidem and facramentum iftud fit accidens fine fubjecto, & non verus panis & vinum, ut dicit Evangelium cum decreto. Nam telte Augustino tale accidens fine subjecto non potest facerdos conficere. Et tamen tantum magnificant facerdotes Baal, mendaciter indubie juxta scolam patris sui, consecracionem hojus accidentis quod reputant missas alias andienas audiri, vel dissensientes suis mendaciis inhabites alicubi graduari; fed credo quod finaliter veritas vincet cos. torn and the A STORE LANGE

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Ubi plannm est quod soquieur de esur con andi ta caracian con antica con antica partir de la faccian con naturas. Litet partis illestit feccindarum

reconer alia quam freenennum iphim torpus, wr

Potestas Regia concessa Archiepiscopo & aliis Episcopis ad arestandum quoscunque pradicantes baresin, seu sustinentes conclusiones damnatas, scili. Archiep. Courtney 1382.

Spelman. Vol. II. p. 628.

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TO ICHARDUS Dei gratia Rex Anglia & p. Francia & Dominus Hibernia; omnibus ad ques presentes litera pervenerint SALUTEM; fignificante nobis venerabili patre WILLIELMO Archiepiscopo Cantuariensi, totius Anglia primate, per petitionem fuam nobis exhibitam, pleno concepimus intellectu, quod quam pluces conclusiones sanz doctrinz obviantes & in fidei carbolica Ecclesia sancta ac sua provincia subversionem notorie redundantes in locis diverfis infra provinciam prædictam fuerunt palam & publice licet daninabiliter prædicatæ; quarum quidem conclusionum quadam ut Hareses, catera vero ut Errores per Ecclesiam damnata, habita inde prius bona & matura deliberatione de communi confilio ipsius Archiepiscopi, suffraganeorum suorum, quam plurium in Theologia Doctorum, aliorumque Clericorum in facris scripturis peritorum, fuerunt sententialiter & salubriter declarata. Super quo, supplicato nobis per iplum Archiepiscopum, ut pro cohercione debitaque castigatione illorum, qui conclusiones pradictas extunc pradicare seu manutenere vellent animo obstinato, dignaremur opponere brachium Regiz potestatis: Nos, zelo fidei Catholicæ cujus sumus & esse volumus desensores, in omnibus ut tenemur commoti, nolentesque sultinere hujusmodi Hæreses aut Errores infra terminos nostra potestatis aliqualiter pullulari, prafato Archiepiscopo

chiepiscopo ejusque suffragancis, ad omnes & fingulos, qui dictas conclusiones sic damnatas pradicare, feu manutenere vellent, clam vel palam ubicunque inveniri possent arrestandos, & prisonis suis propriis, seu aliorum pro eorum beneplacito committendos, in eisdem detinendos, quousque ab errorum & hæresium pravitatibus resipiscant; vel de hujusmodi arestatis per nos vel confilium nostrum aliter foret provisum, auctoritatem & licentiam tenore presentium concedimus & committimus speciales. Mandantes insuper & injungentes universis & singulis ligeis Ministris, & subditis nostris enjuscunque status seu conditionis suerint, in fide & ligiancia quibus nobis tenentur, ne ipfi manutentoribus five pradicatoribus dictarum conclusionum fic condemnatarum, aut corum fautoribus faveant. confulant, ant auxilientur ullo modo, sub forisfactura omnium que nobis forisfacere poterint in eventu: sed potius prafato Archiepiscopo, ejusque fuffraganeis, ac Ministris suis in executione prafentium pareant, obediant humiliter, & intendant : Sic quod debita & aperta publicatio adversus conclusiones prædictas, & earum manutentores, abfque perturbatione fieri valeat, prout pro defensione & confervatione fidei catholica fuerit falubrius faciendum, a Incuins rei testimonium has literas noltras fieri fecimus patentes. Telte meiplo apud Westm' 12 die Julii Anno Regni nostri sexto.

or had tilvabet this

No. XVIII.

Dr. Chicliffe's Letter of Excuse to Pope Pibl. Bodl. Cliban VI.

babe soyfully to telle alle trew Men the Bileve that I hold, and * algatis to the * always
Pope. For I suppose, that if any faith
be rightful and geven of God, the Pope will
U 3 gladly

glably conferbe it : Ant if my faith be Greoz the Pope will wifely ament it. I Rippole ober this, that the Golpel of CHRIST be Part of the Corps of Gon's Lame. For 3 belebe that leso Chaisy that gat in his own Dertoun this Golpel is bery Gon and bery won, and be this it palles all other Lames. I luppole over this, that the Bope be mot oblifie to the keping of the Golpel among all Wen that ilben here. For the Pope is highest Micar that CHRIST bas + Greatness, here in Erth. Sot + Magenels of CHRIST'S Clicars is not measured by worldly Mozenets, bot * follows by this, that this dicar * fues more CHRIST by bertuous Libing : for thus teches the Gofpel. That this is the Sentence of CHRIST and of his Botpel I take as Bilebe; that CHRIST for Time that he walked here was molt pope Mon + Possessions of alle both in Spirit and in + Babeing; for CHRIST fars that he had noht for to rell his Debe on. And over this I take as Bilebe, that no son fehulbe fue the Bope, ne no Saint that as much now is in hebene, bot in allmythe as he fuet CHRIST: For James and John errib, and Peter and Powl finned. De this I take as holefome Counfeile, that the Bope leebe his worldly Lords Schip to worldly Lords, as Charsy caf bim. and mobe fperbily all his Clerks to bo fo: for thus bid CHRIST, and taught thus his Difcis plis, till the fende had blynded this Molde. And if Terre in this Sentence 3 will mekely be amendio, hit by the Death, hit it be skillul, to2 that I hope were gode to me. And if I might tt traveile in my own perfoun, I wolbe with God's Will go to the Pope. Bot [CHRIST] has nepid me to the contrary and raught me moze

obeithe to God than to Mon. And I Cuppote of

⁺⁺ This seems to intimate that Dr. Wielisse was cited by the Pope to appear before him after his retiring to Latterworth, and that he pleaded his being a Paralytick as his Excuse.

our Bope that he will not be Antichiff, and reberte Chaisr in this Wirking to the contrarp of Christ's dille. For it he fummons as geyns Beloun by him of any of his, and purfue this unskillul Summoning, be ig an open Antichilf. And merciful entent excult not Petir that ne Chaisy * clepit him Sathanas : So blynd entent and wicked Confeil excutes nor the Dope here, bor if he aske of trewe Preftis that they trabelle moze than they may, 'tis not exculed by Reloun of God that ne he is Antichzist. for our Bileve techis us that our blemb God luffres us not to be tempted moze than we map; bom Cehuld a Mon aske fuch Service ? And there. fore pray we to Gop for our Pope Urban the ter that his old holy Entent be not quenchin by his Enemys. And Christ that may not lpe leis that the Enempes of a Mon be especially his homelye * meinth, and this is + Soth of Men * Family and fendis.

* fixth.

+ Truth

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Nº * XIX.

Dr. Withfe's Confession concerning the Knyghton Eucharift. de event, col-

Knowlethe that the Sacrament of the Autar is very Goddo s Boddy in fourme of Brede: But it is in another Manner Goppus Bobor then it is in Debene. Foz in hehene it is fene fote, in Kourme and Kigure of flethe and Blobe: But in the Sacrament, Goppus Boddy is be Myracle of Gop in fourme of Brebe: And is be nouther of Sene fore, ne in Mannes figure, but as a Man Leebes for to thenk the Kinde of an Binage whether it be of Dke of of Afte, and fettys his Thought in him in whom is the Pmage:

tr

Sa

So myche moze schuld a Man lebe to thenk on the Thynde of Bzede, but thenk upon Charsy; toz his Body is the same Breve that is the Sacramente of the Autere, and with alle Clenels, alle Devotion, and alle Charitye that God moine gif him Mologichippe be CRIST, and then be tebenefici-ceibes God ghoffly moze * meedfully than the Prift that lyngus the Malle in lels Charity. For the bodely etyng ne profites nouth to Soule, but t as much in t allmykul as the Soule is fedde with Charity. This Sentence is probyde be CRIST that may nougt lye. Joz, as the Gofpel favs, CHRIST that Right that he was herrapede of Judas Scarioth be toke Brede in hile Bondes, and bletlibe it, bak it, and gat it to hile Dilciplus to ete. For he lays and may not lye, this is my

ally.

Body.

N°. XIX. **

Cotton Bibl. Narratio de morte subitanea Joannis Wyclyffe Otbo. A. 14. scripta propria manu Thoma Gascoigne qui olim Doctor erat sacra Theologia in academia Oxonienfi.

Jesu * Maria.

Agister Joannes Wichiff Anglicus per dominum Thomam Arundell Episcopum Cantuariensem fuit post mortem suam excommunicatus, & postea per Doctorem in sacra Theologia Oxonia, sci: Magistrum Ricardum Flemmyng Eboracensis Dioceseos & nunc Episcopum Lincolniensem fuit exhumarus, & ossa ejus combusta, & cineres ejus in aqua juxta Lyttyrwort projecte fuerunt ex mandato

Pape Martini V. Et iste Wycleff fuit paralyticus per duos annos ante mortem fuam, & Anno Domini 1384 obiit in die fabbati in die Sancti Sylveftri in vigilia Circumcifionis Domini, & in codem-Anno fc. in die fanctorum Innocentium audiens miffam in Ecclesia sua de Lyttyrwort circa elevationem Sacramenti Altaris decidit percuffus magna paralifi & specialiter in lingua, ita quod nec tunc, nec posrea loqui potuit usque ad morrem suam. In introitu autem sui in Ecclesiam suam loquebatur, sed sic ut percuffus paralyfi in eadem die loqui non potnit. nec unquam postea loquebatur. Hac dixit mihi Dominus Joannes Horn sacerdos octogenarius qui fuit facerdos parochialis cum Wichff per duos annos nique ad diem mortis Wielyff, & mihi juravir sic dicendo; ficut respondebo coram DEO, novi ista fuisse vera, & quia vidi testimonium perhibui,

> Hoc ille dixit mihi doctori Gasco-igno Anno Domini 1441°.

Nº. XIX.

Why poor Priefts have no Benefice.

Dme causes menen some pore Priestes to Ms. C.C.C. receive not Benesices. The First sor in Cambridge dread of Symony: the Second sor Dread O. 161, 48. of nuspending por Wens Gods; the Third sor Dread of letting of better Occupation that is more light or casy, more certaine and more prosestable on every Side. For is Men should come to Benesices by Gift of Prelates there is Dread of Symony. For commonly they taken the first Fruits or other Pensions, or holden Curates in Office in their Courts or Chapels or other bain

Officed far fro Prices Life taught and enfamy led of CHRIST and his Apolities. So that commonly fuch Benefices comen not freely as Churer commandeth but rather for worldly alltinning or flattering of Praising and Thank of mighty Wen and Logos, and not for Ablenets of Kunning of Gon's Law, and true Prething of the Golpel and Enfample of holy Life, and therefore commonty thele Prelates and Becetbers ben foulen with Symony that is curled herelie as Goo's Law and Man's Law terben openly, and many Saints and greate Marbeile it is la nato that Oth St. Gregory feith in plein Law of the Church and other Boks that fuch 90en as beliten Benefices, fulben nor habe them, but Wen that fleen them for Wread of Anableness of themselbes and great Charge as bib Moyfes, Jerom, Auften, Gregory and holy Saints. And now who can falle tenne to Rome, and hear Bold out of the Lond, and pap it toy bead Lead, and a little Wiriting, and fribe and plead and curle foz Tithes and other tempozal Profits that ben cleped with Antichrid's Elecks Rights of Holy Church shall have areat Benefices of Cure of many Thouland Souls tho' he be unable of kunning of holy duritte, not in Will to teche and prethe to his Sujets but of eurled Life, and wicken Entample of Paide, of Cobetide, Blotony, Leachery and other great Sing. But if there be any ample Man that bellreth to live well, and teche truly Goo's Law, and betpife Prive and other Sins, both of Prelates and other Men, he thall ben holden an Hypocrite, a New Teacher, an Heretick, and not infered to come to any Benefice. But if in any little poz Place to liben a poz Life, he man be fo pursued and Candzed that he thall be pur out by Miles, Caurels, Frants and worldly Molence, and empetioned, difgraced or brent if Antichzill's Tierks may toz any Gold and curfed Lefinge. and if Lozos mullen prefent Clerks to Beneficeg,

ces, they moien have commonly Gold in great Duantity, and holden these Curates in their morldly Office, and luftren the Moives of Hell to firangien Mens Bonis, to that they have much Gold, and their Office bon to? nought, and their Chapels holden up for Clain-glopp or hypocrify, and pet they wolen not present a Clerk able of Kunning of Gop's Lam, and good Life and holy Enfample to the People, but a Kitchin Clerk, og a Denny Clerk, or wife in building of Caffles, or world-Ip Doing, the he kunne not reade well his Dauter, and knoweth not the Commandments of God, ne Sacraments of holy Church. In pet some Lozds to colouren their Symony wole not take for themselves, but kenerchiefs for the Lady, og a Palfray og a Tim of Wine. And when fome Lozds wolben prefent a goob Man and able for Love of God and Christen Souls, then fome Labies ben Means to habe a Dancer, a Tripper on Tapits, og Bunter og hawker, sza wild player of Summers Gamenes, for flattering and Gifts going be-twice, and if it be for bancing in Bed to much the mogle. And thus it femeth that both Prelates and Lozds commonly maken a curled Antichziff, and a quick Fend to be Mafter of Christ's People, for to leaven to bell to Sathanas their Malter; and luffer not Christ's Disciples to teche Christ's Gospel to his Children for to sabe their Souls. And so they traveilen to exile CHRIST and his Law out of his heritage, that is Christen Souls that he bought not with rotten Gold ne Dilber, but with his precious heart Blood that he thed on the Crofs by most brenning Charity. But in this presenting of evil Curates, and holding of Curates in wealbip Office letting them fro their ghoffly Cure, ben three Degrees of Crais terp agenif God and his People. The first

is in Prelates and Lords that thus holden Cutates in their worldly Office; for they have their high States in the Church and Lord-thips, for to purvey true Curates to the Beophe, and to ineputene them in God's Law, and punish them if thep failen in their gholily Cure, and by this they holden their Lordhips of God. Then if thep maken evil Turates, and holden them in their worldly Office, and letten them to lead God's People the rightfull Way to heaven, but helpen them and com Arepnen them to lead the People to Dell-ward, by withdrawing of God's Word, and by evil Enfample gebing, they ben weiward Craytors to God and his People, and Dicars and Descurators of Sathanas. Het mere Craiterp is in talle Curates that geven Webe 02 Dire, to comen into fuch maybly Offices, for to ware their Wuch and leie it in Trefure, and to gett Lozdihip, and Maintenance against De dinances, that they baren not elepen them to fictioence, and lave their downs, but conshen in Loids Courts and Lufts and Cafe of their flesh for to gett mo fatte Benefices, and pur-polen not spealy to do their ghossly Bifice. Poten not ineally to do their grous processing in the Lords that ben lead with luch cursed their fixed with luch cursed their city and the people namely Traptors to Lords their close, where Land mighten not find in all their Lordship rine worldly Den to rufe their houshold and worldin Offices, but if they taken thereo Eurates that ben openly falle Traiteurs to God and his People: Wilhere Lows ben so blinded that thep perceiben not that such Traitors that openly ben falle to Goo, that they wolen much moze ben falle to them. But the most Traitery is in falle Confesiours that thulben by their Office warne Prelates and Lords of this great Deril, and Clerks also that they holden none such Curatts

Curates in their morldly Offices, for they bon in the french they letten Rozblidge and Friends.
They are villes, and Melfars of their limiting selly and to they tilling Tritler Souls to Sections of the tilling Tritler Souls to Sections of the tilling Tritler Souls to Sections of the tilling Tritler and the Sections of the tilling Section of the tilling Section of Toda and Currery agent God and his section them in their Louis beauth, and merpotenen figure in their Louis beauth, and merpotenen figure that to this aucled Sources of God and his People; and thus almost all the Merch poety to hell to this aucled Sources, and take Contellers. For commonly delates, Louis and Guardes ben endenymed min this because of Sources den endenymed min this because and Latisfaction fleetoge. For when they have a fat Beaufice geten by Symony they fortaken in 101 as they ben bounded by their own Labs, but wittingly ulen forth that Symony, and liben in Kint, Covetills, Drive and bon not their Office neither in godd chample is in true Tething. And thus Muchil's Circus. Chemics of Canas rand his Double by Modified Chemics of Film Leaded the Binch, and both Shightrounes believely not the Binch, and both Shightrounes believely not the Bones of Preliates and Louis Shing Country on Soudon and Gomo for this berefie, Structures as Sodom and Gomo for this berefie, Structures and Sodom and Gomo for this berefie, Structures minghten freely to Dead of this Sin and many mo, fome pool Weetchest receive no Benefice in this Majord. lip, and to they litten Christen Souls to Se

Ollertches receive no Benefites in this Mold.

Cap. 2. Let the poor Pricks mighten freely getten Presentation of Loos to have Benefices with Cure of Louis they become at mispending of poor Wens Goods. And this is more present

concerning Dread than the Curates den nebe * Synodals gebe Proces God's Rei genit their Conicie not be luffered to teche truly Gos their own Enjets, and warn the Exophets who beceiven them both in SE CHRIST eth Curates to se great Sin ether new beth) but they bernen that luci bings of him is Envy, flanding o ferious Holy Church. ente agenst chain Religion, if the high chailt have Gifts and Physics for curses of * Adultery fet entleh Men in Sind. Tog When Officials and Beans in man be harpy ken them sucret their Luis of Sin,

tion and winning of wiscone EU D CO1 129 1 libe bp. 2 Dymes and * Takes that they thinken not them the Dynie of and Officerings after good Confedence and Goo's Law, but man them on has mighty and rich and elte for Craveile, Coll and after, and elte for Craveile, Coll and after, Enmity and bespiling that they shillen suffer, and on the other side son when of Conscience them is better to soplake all than to hold it south. Also ethe good Day commonly rule Small Curates thullen have Letters fre f Opinaries to fummon, and to curle poor for nought, but for Coverifie of Antiemi Clerks, and but if thep not himmonen curlen them the thep know no eaule to anemptis God's Law, they thullen bent led and fittimmoned fro Dap to Dap, for fa Place to farther, of curied of lefe their Ben fits of Castes thereof. For elle as Preline fequent than by their Rebelty Guiden from be Mich poor Priests first bot ent in their Propers ben benen to make great fealls to rich perlies and Oltars and rich Azen, and coffip and golde arraics and their State areth, by falle books of the Adopts they Mullen be hated and f happled on as hounds, authory Apan reve

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impaire to price them in and to many cur bevought up by hi milyen trul d ter + Leffon Ensample of their encied Life. Alle, it such Co. rates ben stirred to none learn Goo's Lab Shawers to gone learn God's Law, eithens the Golack, commons and teche their ly they thuilen get no leave of Bil Gold; and tohen they finilen me 206t in their Learning, then thullen thep be elepid home at the Prelates Will. And if they thul-ien have any high Sacraments, vy Points of the high Prelates, commonly they thulle buy them with poor Opens Goods, with Dook or with Crook, and so there is full great Peril of evil (penbing of thefe Goods, both agenft high elates, anemptis rich Wen of Country, as Patrons, Parlons and other Getters of Countty, and their own Kpn, for fame of the Mozib, and for Shame, and ebil * Deming of + Judging Goo luffreth lo long this Sin unpunished penip; namely of Pzelates Courts that ben Dens of Thieres, and Larbers of hell: And fo of their Officers that ben foril in 100 lice and Caberiffe, and of Lozds and migh thuiden deltrop this Mirong and merintenen Cruth and Goo's der now megintenen Antichzili's Fally Clerks to: Part of the Minning, fimple Priefts ; durren take fuch + durft Bat if thep were might pof Cunn Life, and hearty to agentond these and my that we may now touch for the tube of them and lotil colouring by bypocrific

But certes God luffreth furt hyparrites and Tyzants to have Raine of Pielares for great Sins of the People and Univertifield thereof, that eche Part lead other to Vell by Blimonels of the Fend. And this is a Chousand Fold more Dengeance than if God believe bodilp both Parts, and all their Goods, and Earth therewith, as he did by Sodom und Gomor. For the longer that they liven thus in Sin the greater Pains hullen they have in vell, but if they amenden them. And this Dread and many mo, maken four poor Priess

to receiben none Benefices.

Cap. 3. But pet tho' poor Priefts mighten have freely Prefentation of Lords and ben hole pen by mepntening of Kings, and help of goot Commons fro Extortions of Prelates and o-ther milpending of these Goods that is full hard in this reigning of Antichtiff's Clerks : Bet they dzeben loze that by angular Cuce ozdained of finful Men thep thuiden be letted fea better Occupation, and fro moze Profit of boly Church. And this is the most Dread of all as anemtis their Perlons ; for then have Cure and Charge at the full of Gooto hely their Brethren to Deabenward, both by Teching, Praping, and Enlample geving. And it leemeth that they mullen molt ealily fullfill this by general Cure of Charity as bib CHAIST CHA his Apoliles, tho' they binden them not to one lingular Place as a tep Dog. And by this thep most likerip fave themselves, and helpe their. Brethren: For now they ben free to slee fro one City to another, when they ben pursued of Antichills Clerks, as bidderh Curist in the Gotpel. Also now thep map best without challenging of Men go and divell among the Ber-ple where they thullen mall profit. and in covenable rime come and go after fireing of the holp Gholf, and not be bonnben by unfull Albeng

+ unless

(296) Mens Aurisdiction fro the better boing. Alfo

now they fuen Chaisr and his Apolites near,

in thus taking Alins wilfully and freely of the Beople that they techen, than in taking Opmes and Offerings by Cultoms that Until Men ordepuen, and usen now in the Time of Grace. Alfo this is more mebefull in both dives as they understanden by CHRISTS Life, and his Apoliles: for thus the People neverh them Alms moze millitly and de boutly, and they taken it more mekely, and ben more butp to lerne, kepe and terbe Coo's Law. anti fo it is the better for both Sides. allo bu this Wanner might and fhuibe the Deople gebe treety their Rims to true Brieus that truly kepen their Deber and freelp and openip taughten the Golpel, and mithbramen fro micked Briefis, and not to be confirence to pap their Tithes and Offrings to open curleb Men, and not meputene them in their open Cur-Am thus fhuide Symony, Cobetiffe febnels. and Tolenels of moridin Clerks he laid down. and Dolinels and true Teching and Knowing of God's Lam he brought in both in Clerks * ignorant and * lewid Aben : Allo thus thulbe fribing. nleading and cirting for Dynnes and Offrings, and Date and Difcord among Priells and lewid Asen be ended, and Onisp, Peace and Charity meanten'd and kept. Also these Benefices by this Course that Asen usen now bringeth in Miniblinels and needlels Buffpels evous mornin Duces that Chaiss and his Anofiles wolden neber taken upon them, and pet they weren moze mighty, moze mitty, ond more harming in Charity to God and to the Deaple both to like the bell Manner in themfelbes, and to terbe other aben. Allo Cobetiffe and worldly Sikernels of Clerks, and G on of Coverige and Modelinels of the P milden be done away, and Chaist's Beberty and 201300

or lay.

and his Apoliles, by Enfample of poor Life of Clerks, and truft in God, and bellring of heabenly Blifs Mulbe regne in Chriften Brople. Alfo then thulbe Briefis fluby boly Weitt, and be bebout in their Prapers, and not be tarieb mith new Offices as new Songs, and ma Bacraments than CHRIST used and his Apoltles that taughten us all Truth and fpebly tabing of Chriffen People. Alfo mochil Blatphemp of Pzelates and other Men of fepned Obedience, and nedlels Swearings made to worldly Prelates thulpen then ceffen, and foberepn Obedience to Gop and his Law, and elchewing of nedlede Othes thuide regne among Chaiffen Men. Alfo then fhulbe Wen efchein commonly all the Perils laid befaze in the first Chapter and fecond, and many Chouland mo. and libe in Clennels and Sikernels of Confeience. Alfo then fulbe Prieffs be bulp to feke God's Worthip and fabing of Mens Souls, and not their own worldip Glezy and Winning of worldip Driet. Allo then thuiben Prielts live like to an Angel, as thep ben Angels of Offices, where thep liven now as Swine in deffin Luffs, and tuenen agen to their former Sins as hounds to their fpuing, foz abundance of mogloly Goods, and Jolenels in their goltly Office, and obermuch Bufinels about this weetcheb Life. For thefe Dreads and mann Thousand mo, and for to be mo like to Christ's Life and his Apolies, and for to profit me to their own Souls and other abend, fome poor Priells thinken with God to travelle about where they thulben most proficen, by Evidence that Gop gebeth them, the while that thep have Eime and little bobilp Strength and Bouth. Nethless they damnen not Carates that don well their Office, so that they keepen Liberty of the Gospel, and dwellen where they shullen most profit, and that they techen truly and stably Goo's Law agenst X 2

* Deceits agenst false Prophets, and cursed Fends * Lymes.
Christ soz his endless Wercy help his Priess and common People to beware of Antichrist's Deceits, and go even the right Way to Peaben, Amen, Jesu, soz the endless Charity.

N° XX.

A. D. 1394. Conclusiones LOLLARDORUM in quodam libello porrecta pleno Parliamento Regis Anglix, regnante illustrissimo Principe Richardo II°, Anno ejus circiter XVIII°.

Rima Conclusio est, quod quando Ecclesia Ms. in Bibl. Anglia incepit delirare in temporalitate section. Sub cundum novercam suam magnam Ecclesiam Roessigie Cleomanam, & Ecclesia sucrant auctorizata per appropriationem diversis locis, sides, spes, charitas inceperunt sugere de Ecclesia nostra; quia superbia cum sua dolorosa geneologia mortalium peccatorum vendicabat hoc titulo veritatis. Ista Conclusio est generalis & probata per experientiam, consuetudinem ac manerium sive modum sicut postea audietis.

II.

Secunda Conclusio, quod nostrum usuale Sacerdotium quod incepit in Româ, sictum potestate Angelis altiori non est istud Sacerdotium quod Christus ordinavit suis Apostolis. Conclusio ista probatur, quia Sacerdotium Romanum factum est cum signis, ritibus & pontificalibus benedictionibus modica virtutis, nullibi exemplatis in sacra scriptura; quia Ordinale Episcopi & Novum Testamentum modicum concordant, & nos nescimus videre quod Spiritus Sanctus propter aliqua ralia signa consert aliquod donum, quia ipse & omnia nobilia dona sua non possunt stare cum mortali peocato in nulla persona. Corelarium hujusmodi conclusionis est, quod est dolorosum intersudium hominibus

minibus sapientibus, videre Episcopos sudere cum spiritu sancto in collatione suorum ordinum; quia ipsi dant coronas in caracteribus loco alborum corvorum, & hac liberata est Antichristi introducta in fanctam Ecclesiam ad colorandum ociositatem.

Tertia conclusio, quod lex continentia injuncta Sacerdotio, que in prejudicium mulierum prius fuit ordinata, inducit Sodomiam in totam sanctam Ecclesiam; sed nos excusamus nos per Bibliam, quia suspectum decretum dicit quod non nominabimus illud. Ratio & Experientia probant istam conclusionem; Ratio, quia delicata cibaria virorum Ecclefiafticorum volunt habere naturalem purgationem vel pejorem. Experientia, quia secreta probatio talium hominum est, qued delectantur in mulieribus, & cum tu probaveris talem hominem, nota eum benè; quia ipse unus ex illis est. Corelarium istius est, privatæ Religiones & inceptores sive origo istius peccati essent maxime digni annullari, sed Deus de potentia sua super peccatum occultum in Ecclesia sua immittit apertam vindictam.

Quarta Conclusio, quod fictum miraculum Sacramenti Panis, inducit omnes homines, nisi sunt pauci in ydolatriam; quia ipsi putant quod corpus Christi quod nunquam est extra cœlum, virtute verborum Sacerdotis, includeretur essentialiter in parvo pane quem ipsi ostendunt populo: Sed vellet Deus quod ipsi vellent credere, quod * DOCTOR EVANGELICUS dicit in suo TRI- * Jo. Wic-

ALOGO, quod panis Altaris est accidentaliter cor-liffe. pus Christi, quia nos supponimus quod per istum modum potest quilibet fidelis homo & mulier in Dei lege facere Sacramentum istius panis sine aliquo tali miraculo. Corelarium concludens est, quod licet corpus Christi sit doratum sempiterno gaudio, servicium de corpore Christi factum per fratrem Thomam non verum est, sed pictum, plenum falsis miraculis: Nec est mirum, quia Frater Thomas illo tempore tenens cum Papa voluisset fecisse miraculum de ovo galinz; & nos cognoscimus X 3

HI.

IV.

bene, quod quodlibet mendacium aperte prædicatum, vertit ad dedecus illius qui semper verax est &

fine aliquo defectu.

Quinta Conclusio, quod Exorcismi, & benedictiones factæ super Vinum, Panem, Aquam & Oleum, Sal, Ceram & Incensum, Lapides Altaris& Ecclesia Muros, super Vestimentum, Mitram, Crucem & Baculos peregrinorum funt vera practica necromantiæ potius quam facræ Theologiæ. ta Conclusio probatur sic; quia per tales Exorcismos creatura honorantur esse altioris virtutis quam funt in natura sua proprià; & nos non videmus aliquid mutationis in aliqua creatura que est sic exorcifata, nisi per falsam fidem quod est principale artis Diabolica. Corelarium, quod fi liber exorcifandi aquam benedictam lectus bene in Ecclesia effet, totus fidelis; nos cogitamus veraciter, quod aqua benedicta usitata in sacrà Ecclesia, foret optima medicina pro omnimodis languoribus, videlicet Sozpe, cujus contrarium indies experimur.

Sexta Conclusio, quod Rex & Episcopus in una persona; Prælatus & Judex in temporalibus causis; Curatus & Officialis in mundiali officio facit quodlibet regnum extra bonum regimen. Ista Conclusio aperte ostenditur; quia temporale & spirituale sunt duæ partes totius Ecclesiæ Sancæ, & ideo iste qui posuit se ad unum non intromittat se de alio, & nemo potest duobus Dominis servire, &c. Videtur quod hermaphroditus vel ambidexter essent bona nomina pro talibus hominibus duplicis status. Corelarium est, quod ideo nos Procuratores Dei in ista causa prosequimur erga Parliamentum, quod omnimodi Curati tam superiores quam inferiores sint plene excusati, & occupent se

cum cura sua & nulla alia.

Septima Conclusio, quod spirituales orationes pro animabus mortuorum sacta in Ecclesia nostra, praserentes unum per nomen antequam alium, est salsum sundamentum eleemosyna, super quod omnes domus eleemosynarum Anglia nequiter sunt sunda-

VII.

VI.

tz. Ilta Conclusio probatur per duas rariones una est, quod oratio meritoria & alicujos valoris deberet effe opus procedens ab alta charitate : & perfecta charitas excipit nullam personam, quià diliges proximum tuum ficut teipfum. Quaproptes apparet nobis quod donum boni temporalis collatum Sacerdotibus, & eleemofinarum domibus en principale confilium spiritualis orationis, qua non eff longe à Simonia. Alia enim ratio est, quia spiritualis oratio facta pro hominibus dampatis ad fempiternam poenam, est Deo multum displicens, & quamvis fit dubium, verifimile est fideli populs Christiano, quod fundatores elecmofynarum domus, propter fuam venenosam dotationem func pro majori parte pertranfiti latam viam. Corelarium est, oratio valoris procedens ex charitate perfecta amplexaret in generali omnes quos Da us vellet habere falvatos, & dimitteret illam usitatam mercandisam pro spiritualibus orationibus factam mendicantibus possessionatis, & aliis Sacerdotibus conducticiis, † qui funt populo magni operis toti regno manutentus in ociofitate; quia fuit probatum in uno libro quem Rex habuit quod centum Domus eleemofinarum fufficiunt toti regno, & ex hoc proveniret majus incrementum possibile temporali parti.

Octava Conclusio, quod peregrinationes, orationes, & oblationes sacta cocis Crucibus sive Robys & surdis ymaginibus de ligno & lapide, sunt prope consanguinez ad ydolatriam, & longe ab eleemosina: Et quamvis ista inhibita & imaginaria sint liber erroris populo laicali adhuc ymago usualis de Trinitate est maxime abhominabilis. Istam Conclusionem Deus aperte ostendit, pracipiens eleemosynam sieri homini indigenti; quia ipsi sunt

VIII.

⁺ So it is in Spelman, but it seems to be miswritten. Fox thus translates this Part of the Sentence: Which otherwise were strong enough to work, and to serve the whole Realm, and maintaineth the same in Idleness to the great Charge of the Realm, Vol. I. p. 663. c. 1. ed. 1632.

Pa

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indiget

vmago Dei in majori: fimilitudine quam lignum vel lapis; quia Deus non dixit faciamus lignum vel lapidem ad ymaginem & fimilitudinem nostram. fed hominem; quia supremus honor quem Clerici nominant latriam pertinet ad Deitatem folum: & inferior honor quem Clerici vocant duliam pertinet ad hominem & angelum, & ad nullam aliam inferiorem creaturam. Corelanium est quod servicium de Cruce factum bis quolibet Anno in noftrà Ecclesia est plenum ydolatria, quia si illi clavi & lancea deberent ita alte honorari, tunc effent la-* valde bone bia Juda, fi quis posset habere, * verz reliquiz. Sed rogamus te peregrinum ad narrandum nobis, quando tu offers offibus Sanctorum in scrinio positis in aliquo logo, utrum tu relevas Sanctum qui est in gaudio, vel illud pauperum eleemofinæ domicilium quod est ita bene dotatum, ob quod homines funt Canonizati Deus scit quomodo, & ad loquendum magis plane, fidelis Christianus supponit, quod punca illius nobilis hominis, quem homines vocant Sanctum Thomam non fuerunt causa martyrii. Nona Conclusio, quod auricularis confessio qua dicitur tam necessaria ad salvationem hominis cum fica potestate absolutionis, exaltat superbiam Sacerdotum, & dat illis opportunitatem secretarum sermocinationum quas nos nolumus dicere, quia Domini & Dominæ attestantur quod pro timore confesforum suorum non audent dicere veritatem, & in tempore confessionis est opportunum tempus procationis (id eft) of Mowning & aliarum fecretarum conventionum ad peccata mortalia. Ipfi dicunt quod sunt Commissarii Dei ad judicandum de omni peccato; ad perdonandum & mundandum quemcunque eis placuerint. Dicunt quod habent claves Cœli & Inferni, & possunt excommunicare & benedicere, ligare & solvere ad voluntatem corum; in tantum, quod pro * tuffello vel xii denariis volunt vendere benedictionem Cæli per Cartam & clausulam de warrantia figillata Sigillo Ista Conclusio sic est in usu quod non communi.

IX.

rum in Cœlo, per quod dat fictam indulgentiam à pœna & culpa, est * corclarius seriptus ; maximè extra charitatem ex quo potest liberare omnes prisonarios existentes in inferno ad voluntatem sum, & ipsos facere nunquam venire ibidem. Sed sic quitable fidelis Christianus potest benè videre, quod multa secreta falsitas abscondita est in Ecclesia nostra.

Decima Conclusio, quod homicidium per bellum vel prætensam legem Justiciæ pro temporali causa * fine spirituali revelatione, est expresse contrarium Novo Testamento, quod quidem est lex gratiz & plena misericordiarum. Ista Conclusio est aperte probata per exempla prædicationis Christi hie in terra, qui maxime docuit hominem ad diligendum inimicos, & ad miserandum eis, & non ad occidendum eos. Ratio est hac, quod pro majori parte, ubi homines pugnant, post primum ictum charitas rumpitur; & quisquis moritur extra charitatem vadit rectam viam ad infernum. Et ultra hoc nos bene cognoscimus, quod nullus clericus scit liberare per scripturam, vel per rationem legitimam punitionem mortis pro uno peccato mortali & non pro alio; sed lex misericordiz qua est Novum Testamentum inhibet omnimodum homicidium, nam in Evangelio dictum est antiquis Non occides. Corelarium est, quod sane est expoliatio pauperis populi quando Domini adquirunt indulgentias à pæna & culpa illis qui juvant exercitum corum ad interficiendum populum Christianum in longinquis terris pro temporali lucro, ficut & nos vidimus milites qui currunt ad ethnicos (id est) in toto Bethenes ad quarendum eis nomen in occisione hominum multo magis malos merentur grates de Rege pacis, quia per humilitatem & patientiam nostram fides fuit multiplicata, & pugnatores ac interfectores Christus Jesus odit ac minatur, dicens, Qui gladio percutit, gladio peribit.

X.

* five

XI.

factum in nostra Ecclesia per mulieres que sent fragiles & impersectæ in natura, est causa inductionis
maximorum horribilium peccatorum possibilium
humanæ naturæ; quia licet intersectio puerorum
antequam baptizentur, & abortivorum, & destructio naturæ per medicinam sint turpia peccata, adhuc commixtio cum seipsis vel irrationalibus bestiis,
vel creatura non habente vitam tali transcendit indignitate ut puniantur pænis inserni. Corelarium
est, quod viduæ & tales quæ accipiunt Mantellum
& Annulum delicatè pastæ, vellemus quod essent
desponsatæ, quia nescimus eas excusare à privatis
peccatis.

XII.

Duodecima Conclusio, quod multitudo artium non necessariarum usitatarum in nostro regno nutrit multum peccatum in Waste curiositate & inter Disguiung. Illud ostendit ex parte Experientia & Ratio, quia natura cum paucis artibus sufficit

* Hoc Cor-ad necessitatem hominis. * Corelarium est, quod solarium de ex quo Sanctus Paulus dicit, Habentes victum est in Fox. O vestitum biis contenti simus; videtur nobis

quod aurifabri & armatores, & omnimoda artes non necessaria homini secundum Apostolum destruerentur pro incremento virtutis, quia licet ista

duæ artes nominatæ erant multum necessariæ in antiqua lege, Novum Testamentum evacuat istas

& multas alias.

Hæç est nostra ambassiata, quam Christus præcepit nobis prosequi isto tempore maxime acceptabili pro multis causis. Et quamvis istæ materiæ sint his breviter notatæ sunt tamen largiùs declaratæ in alio libro, & multæ aliæ plures totaliter in nostro proprio langagio, quas vellemus ut essent communes toti populo Christiano. Rogamus Deum de maxima sua bonitate, quod reformet nostram Ecclesiam totaliter extra juncturam ac persectionem sui primi initii.

Verfus Sequentes pradictas Conclusiones.

Plangunt Anglorum gentes crimen Sodomorum, Paulus fert horum funt ydola caula malorum. Surgunt ingrati grezita Simone nati, Nomine pralati hoc defentare parati. Qui Reges estis populis, quicunque praestis, Qualiter his gestis gladios prohibere potestis.

N°. XXI.

Testimonium Universitatis Oxoniensis de Doctrina & vita JOANNIS WICLEFF.

Niversis Sanctæ Matris Ecclesiæ filiis, ad quos presentes litere pervenerint, Cancellarius Universitatis Oxoniensis, Costusque Magistrorum unanimis, Salutem in Domino sempiternam. Quia strenuorum tacta, proborum laudes & merita perpetuo non condecet filentio prætermitti, sed ut ipfa relatione continua in sui testimonium, & alienum exemplum fama veriloqua prædicet in remotis: Quia etiam sagax humanæ naturæ discretio hominum crudelitate pensata contra blasphemantes alternos insultus, hunc modum referendi, & huno clypeum defensionis instituit, ut, cum vocale testimonium ubique adesse non porest, supplear calamus per scripturam; hinc est, quod specialis benevolentiæ animum, ac teneritatis curam super Universitatis nostra quondam filio Joanne Wicleff, facræ Theologiæ profesiore secundum morum suorum exigentiam possidentes, corde, voce, & scriptura, suas conditiones in vita laudabiles fuisse Cujus morum honestatem, sentenattestamur. tiarum profunditatem, & redolentis famæ suavitatem ad communem fidelium notitiam, eò tervenferventius cupimus pervenire, quo suz conversationis maturitas, ac laborum affiduitas, ad De i laudem, proximorum falutem, Ecclesizque profectum evidentius tendere dignoscatur, Vobis igitur patefacimus per præsentes, quod ejus conversatio ab annis teneris in tempus fui obitus continuata, fic præclara extitit & honesta, ut nunquam de ipso irretitio vel suspicionis sinistra ac infamia nota respersa fuerat, sed in respondendo, legendo, prædicando, determinando, laudabiliter se habuit, velut fidei fortis athleta singulos mendicitate spontanea Christi Religionem blasphemantes, sacræ Scripturæ sententiis catholice expugnavit. Nec fuerat predictus Doctor pro haretica pravitate convictus, aut per nostros Pralatos post ejus humationem traditus in-Absit enim, quod nostri Prælati tantæ probitatis virum pro haretico condemnassent, qui in Logicalibus, Philosophicis, & Theologicis ac Moralibus, & speculativis, inter omnes nostra Universitatis, ut credimus, scripserat sine pari. Que omnium & fingulorum notitie, ad quorum manus præsentes literæ pervenerint, ut dicti Doctoris fama habeatur crebrior, producere delectamur. In cujus rei testimonium has literas nostras testimoniales, figillo nostro communi fecimus confignari. Darum Oxonia in Domo nostra Congregationis V die mensis Ottobris, Anno Domini MCCCCVI.



de all de les describres de contratts estes des ente

No. XXII. Ad pag. 21.

In a ++ little Book written foon after Dr. A. D. 1403 Wicliffe's Death by one of his Followers, a Friar Minorite is thus reprefented wheedling a Man out of his Money.

toth the Pride and Vanity of Men. t haven forfaken the Morld, and in wo liveth, ough In Benaunce and Poberte, and precheth the Buple,

By Enfample of our Lift, Souls to helpen, And in Poberte preien tog al our Parteneres That gybeth us any Bood, Go D to honouren, Dther Bel, other Book, oz Bzed to our fobe, Dther Cattel, other Cloth, to coberen with our Bones:

Moneye, other Money worth * here * mede is * * their in beben :

Foz we buldeth a Burrogh a bood and a large; A Chirche and Chapirle, with Chambers alofte, With wode Wlyndowes pwrought, and Walles wel here

That more ben portreid, and paint, and pulched ful clene

With gay glitering Glas, † glowing as the + thining Sunne.

And mightellou amenden us with Moneye of then

Thou chouldest knelp bifoze CHRIST in compas of Gold,

11.165

⁺⁺ Imprinted at London by Reynold Wolfe 1553. 4° with this Title, Pierce the Ploughman's Creed. See Mr. Hearne's Edit of William of Newburgh. Vol. III. p. 770, 771, 772. adamily if

In the wyde Window westward wel neigh in the Mybel.

And Saint Francis hymfelfe fal folden the in his Cope.

And prefent the to the Trinite, and prave for the Synneg.

The Rame that noblich ben wirten and woucht for the * Pones

* Purpose + read

And in Remembrance of the t grad there foz eber.

Thus did the crafty Friers, to gain their own Ends, footh the Pride and Vanity of Men. And how successful they were in so doing the same Writer shews in a Description which he gives of one of the Convents, of the Preaching Friers.

Than thought I to * france the first of this * aske foure Debers.

+ their ** I hasted *

And prefed to the Prechoures to proven ther dilite Ich * highed to ber houle to berken of moze, And when I came to that Court I gaved aboute. t Swich a bild bold phuld upon Erthe heighte. * afterward Say I nought in certepn * fprhen a long Tyme ** thought 3 * femed * opon that hous, and t perne thereon lokeb.

+ fuch + earnestly

dalhow the Wileres weren praint, and pulchud ful clene,

And queently progben with curious knottes, dilith dilundowes well pwrought, wrde up alofte. And thanne I entred in, and even forth wente,

mere

mith Botternes in privite to patten when hem lifte. Dechevardes and Erberes t eueled wel clene, + used * engraven And a curious Cros craftly * entayled, With Tabernacles pright to † toten al abouten ; + look

The Pais of a Ploughlond, of Penies to rounde To aparaile that Poler toere pure Litel.

+ Church Than I munte me forth the + 99pnftre to knowen, And awayteds a dillon wonderly wel phild,

** finely duith Arches on everich half, and * bellyche carved. adlith * peorben

With Crotchetes on Corneres, with Knottes of Bold. pwzought , pwziten ful adlube delundowes thikke. Shonen with Chapen Shelves to Gewen aboute. With Berkes of Berchauntes pmedeled betwene, * mixed No than eventie and two tweete pnoumbbeen. Ther is non beraud that hath half Cwich a Bolle Right as a † Rageman hath rekned hem newe. + a Justice to hear Co Tombes upon Cabernacles, tylde opon Lotte, bouled in Bornes barbe let abouten Of armed alabautre clad for the Pones, Maab spon Marbel in many Manner tople. Knuchtes in their * Conifance clab for the Pones, Alle it Comes Bepates placrebe opon Erthe. And isbely Laples persought leven by her Sydes, In many gay t Garnemens that weren gold beten: + Furnitures Though the Tax of ten were were tremely page Deced. Polde it nought maken that house halfe as 3 trome. Than came I to that Cloritre and naped abouten. * Whough it was pilered and peynt, and postreyd wel clene, All t phyled with Leed lowe to the Stones. + covered * fquare And ppaved with * poputil ich Poput after other With Cundites of chene The closed al aboute, Mith Laboures of Taxing lobelythe pgraithed, I trowe the Gapnage of the Ground in a gret Shore, † Pold aparatte that Place, a Boynt tyl other + would not Ende. Than was the Chaptere House wzought as a greet Thirche. Corben and cobered, and * querntelpche entapled * quaintly With + femliche + felure pleet on lofte, ++ handsome As a Parlement hous ppeinted aboute. Cieling Thanne * fer'd I in to fraptoure and fond there * inquired another, An halle foz an high Kinge an Houshold to holden, With

With dindowes of Glass wrought as a Chirche.

* faw

the Friers.

Than walked I ferrer, and went al abouten, and feigh Halles ful hergh, and houses ful Roble,

Chambres toith Chymeneys, and Chapeles gape, And Kychenes for an high Kyng in Callles to bolden:

44 Dormi- And her † Doztoure † goight with Dozes ful tory ready Aronge,

Fermery and Fraitur, with fele mo houles, and al arong Stone Wal Arene open beithe.

balt his Rent in a pere, and half ben bybynde.

the closeth Mith gape Garites and grete and ich Hole yglased, the Descrip- And other Houses ynowe to herberwe the Ducen. good Remark And yet thise Bilderes wiln beggen a Bage sul on the Cove- of Mhete tousness of Of a pure poze Man, that may onethe Paye



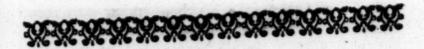
SUPPLEMENT

TOTHE

HISTORY

Of the LIFE, &c. of

Dr. JOHN WICLIF.



Advertisement.

A Fter the foregoing Papers were in the Press I received by the Favour of the Right Reverend Dr. Timothy Goodwin Lord Bishop of Kilmore in the Kingdom of Ireland, and Dr. Martin Fellow of Merton College in Oxford the Copies of Several MSS. in the Bodleian Library, and the Library of Trinity College near Dublin. Which Papers coming too late to be used in their proper Places, and being unwilling the History should want that Light which I think they give to it, I have been forc'd to add this Supplement, in which I have reviewed what I have before written, and made such Corrections and Additions as I thought necessary to make the History compleat.

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ADDITIONS

AND

CORRECTIONS.



Reface p. vii. add this marginal Note at the Bottom. Mr. Nicholas Battely on his Perusal of the Deeds and Grants of Rents, Houles and Lands to the Hospital of East-bridge in the City of Canterbury has observed

That when an Hospital or Religious House gain'd any Footing in any Land of Tenement, they wound themselves so intirely into the whole Possession at last, that they became Proprietaries in it. This Hofpital had here, fays be, at first a Leafe for 25 Years in this Land affigned over to them: Before the Term of Years was half expired, they made themselves Proprietaries in it for ever. Also when Lands or Tenements have been given to an Hospital or Religious House, and the Donor hath referved to himself or his Heirs some ' fmall yearly Rent, as 2 d. 6 d. 8 d. 12 d. 16 d. 2 s. 5 s. or the like; they never ceased till they had obtained a Release of that Rent. Of which there are several Instances in the forenamed Deeds or Grants in Blean and Camerbury made to this Hospital.' Lib. Hospitii de East-bridge MS. p. 36.

Page vii. line ult. add after the Word foolish.

De success. Arch Bishop User has shewn us that it was laid to the state of Bruno of Angiers and of Berengarins to Eccless.

of Tours that they did all they could to overthrow the Baptism of Infants, and denied that Baptism was profitable to them to their Salvation. But the learned Arch-Bishop observes that all that they seem to have denied was, 'That Baptism does not ex opere operato, or by the bare Administration of it, confer Grace and Salvation according to that of the Apostle, I Cor. iii. 7.

Neither is be that planteth any thing, neither be

that watereth; but God that giveth the Encrease.

Page xix. line 23. add in a new Paragraph:

Thomæ Sprotti Chronica.

Tunc temporis [Anno 1377.] Joannes Wyckliff duxit populum in errorem.

Page xxvi. add after the last Line.

Reflections upon Mr. Varillas his History of Herefy Book I. Tome I. as far as relates to English Matters, more especially those of Wieliff. Printed A. D. 1688.

It was his [Wiclist's] great Esteem for the Holy Scriptures, of which his Translation still remains a memorable Instance; his right Notion of the B. Eucharist; the Opposition he made to the encroaching Mendicants in behalf of the secular Clergy, not to mention his confess'd Excellencies in Polemick Divinity and Philosophy, with a Strictness of Life which his Acquaintance rever'd, which his Adversaries, amongst all their Accusations, have never pretended to call in question, and which engaged in his Favour the major Part of the University where he lived, and particularly the Chancellor and both the Proctors of the Year

Appligie for 1382.— The Diligent Dr. James may be conlohn Wicliff, Sulted by the curious—till some generous Pen shall &c. printed appear more fully in the Cause of Wickliss, and do A. D. 1608. Justice to so eminent a Confessor.

Dr. White Kennet Bishop of Peterborough. It would bowever raife the Indignation of an English Churchman to bear Wicles, the Glary of our Nation, as well as the Honour of our Mother Ox ford, the first Discoverer and Guide in our bleffed Reformation, to bear him now at laft by Writers (not yet disowning the Name of Protestants) fo wilified and abused as if his Ashes were once more to be burnt, and bis Memory devoted ngwin to Popilb Exe-1 crations. I cannot but wift that this unchristian Liberty of running down our first Reformers, would incite some bonest Church-man to draw up a fair Ascount of the Life and Writings of the learned and pious Mr. John Wiclef .tions of the Pope.

P. 1. at the End of the second marginal Note add after Richmount; tho' on the best Enquiry 1 have been able to make I can hear of no fuch Village thereabouts. Only I am informed that there? is a Branch of the Wichiff's Family in the Neight bourhood of Richmond, who were formerly Lords of Wicliff, and had a confiderable Estate there, and that among them there goes afReport, tho they have no authentick Evidence to support it, that

John Wicliffe was of their Family: 3 2112 211109

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e 3

> P. 3. li. 29. add after England in another Paragraph. In the Year 1356 Mr. Withf published a Tract of the last Age of the Church, which begins thus, Mlas foz . Dorme grete Bzellig fittinge * Sorrow in Derkenels and in Schademe of Deeth, not havinge him that openipe crieth. Al this I wille! geve gif thou avaunce me, thei make Referbacis ong the which ben clepid Dymes, fielt Frytis, other Penciouns after the Opinion of them that trete this Mattie. In this little Tract, which is very short, he shews from the Abbot Joachim's Book Of the Seedis of Profetis, and of the Seyings of the Popes, &c. St. Bernard, the Verses of the Sybils, &c. that, as he expresses it, Deculer Doms er of the Boolp Boolf + elispired, and that bothe + Sic MS. venjaunce of Swerde, Myscheifs unknowne bifoge,

bisoze, bi whiche Men they Daies sthusbe be punpschio schulen salle so: Spune of Prestis, Men schal sall an them, and cast them out of their satte Benesicis, and their schal seie he tame into his Benesice by his Reprede, thes his Tadenant mand bisoze, he so; his Lerbyse, audithes soz Moneye sam into Goddis Chirche. Thane schal sche suche press crye, Alas, alas, that he good Spiryt dwellid with me at my compange into Goddis Chirche. So early did he attempt the Resormation of those Disorders and Corruptions which he saw in Men of his own Orden; and particularly the Exactions and Usurpations of the Pope.

oiBi7. hi. 15 place * before able, and at the bot-

tom this Noted on no

foreithe Dukerol Glowesser, which he afterwards senichin an Account of in Writing, and thus addresses himself to him. Whose implementation and choice himself to him. Whose implementation water that may history pour Disputation writen that may history pour bitmire a Frere and a Seculer, poure Clerke prayings of both Didis to chest and appear the Archette, sor, as seith our Bilene, over alle thing is beneatcheth the Truthe: And, as seith Archette, according to oure Bilene, twepne heinge Frendis it is holy to be sor Honour the Archette, therefore to pour Lord that herde the Disputation be gete the Pule to rubbe awen the Bust in either Harrye.

P. 18. 1. 9. add after King; In this Paper Mr. Wichiffe stiles himself peculiaris Regin Clericus, or the King's own Clerk or Chaplain, and declares Col. No. I. That 'he willingly Undertakes the Part of a Re
'spondent to defend and shew, That the King may justly rule the Kingdom of England, and at the same time deny the Payment of the Tribute of 700 Marcs a Year demanded by the Pope: And that the Errors imposed on the King-

dom

dom are falle and without any Evidence of Resfon or Laws On this Condition that his Oppos nent undertake to shew that it is false and contrary to the Gofpel, that Temporal Lords meatiff any Cafe lawfully take away the Goods of Ec-"clefiaftics of He fays he has been rold Than! thore are III Reasons why this Reverend Doctor puts bim on answering in the present Case; 1. That his Performay by this Means be defamed at Rome, and the loaded with Centures, and depriwed of his ecclefiaftical Benefices 12. That the Doctor might by this Means obtain the Payour of the Roman Court to himself and his Order. That the Lord Pope ruling the Kingdom of England with less Controul, and ar his own Pleafire, temporat Dominions may be heaped on the Abbies without any teftraint. To avoid therefore the personal Injury intended to himfelf. Dr. Wichf profeses That he is an humble and obediene Son of the Roman Church, and procests that he'll affert nothing that may found injurious to the faid Church, or reasonably offend pions Ears; and remits his Opponent to answer the Arguments which, he says, he heard " used by the secular Lords in a certain Council. by which I suppose he means the Parliament in which this Question was debated. Accordingly he gives an Extract of the feveral Speeches made by VII Lords on this Occasion, and concludes thus; It is therefore proved, unless the Dacter proves to me the Reafonableness of the Condition alledged canivary to the Reafons given by the Lords of England, that that Reafon is not good against the Right of our Lord the King. But, fays he, if I am not mifeaken, he will never be able to prove, before that Day comes in which all Exaction will be at an End; that this Condition was reasonable and honest."

P. 29. li. 8. fr. bot. add after Answer. For the Johannis there was a Concordate then made about that Malvern.

Matter it was only a temporary Concession of the Contin. PoY 4

Pope's lychron. MS.

Pope's who was unwilling wholly to renounce his Userpation on ecclefiastical Benefices in England. -nop. 14. for the marginal Note at the bot read

Bishop Bale calls this Paper, Answers to Objections. P. 63. li. 13 from bot. add after condemned. Befides this Paper which he delivered to the Delegares, he presented another to the Parliament

A. D. 1378. which met April 5th the next Year. This he him-* Aliqualis felf calls * A fort of Answer to the Pope's Bull. It responso ad differs pretty much from the other Paper of which bullam.

I have given an English Translation before, and therefore I have here subjoined a Copy of this in Latin. In it he feems to refer to the other Paper delivered by him to the Delegates, whose fecond Meeting I therefore, suppose to have been some time in March or the Beginning of April before the Meeting of the Parliament. The Paper is as the perional injury intended tawollot

Inter MSS .- Ifta est protestatio Reverendi Doctoris una cum ejus Seldeni Ar- conclusionibus que ab eo in Subscripta forma sunt postchi. B. 10. te, que in confimilibus materiis, O dissimilibus formis funt & fuerunt reportate & ad Curiam Romanam transmiffe, O fic in multis minus bene impofite.

Protestor publice ut sepe alias quod propono & volo effe ex integro Christianus, & quamdiu

* Sie pro manserit in me * alitus, profitens verbo & opere legem Christia Quod fi ex ignorantia vel quacunque alia causa in isto desecero, nunc prout extune idem revoco & exfecto, submittens me humiliter correctioni fancte Matris Ecclefie.

> 'Totum genus bnmanum concurrentium citra Chriftum non habet potestatem simplicem ordinandi ut Petrus & omne genus Suum dominetur in perpetuum politice Supra mundum. Istud concedo ex fide scripture; cum oportet omnem civilitatem cessare ante finale judicium, cum prima ad Corinth. 15. Apostolus loquens de die Judicii ita fcribit, Demum finis cum tradiderit regnum Domino & Patri cum evacuaverit omnem principatum & virtutem.

balitus

1.

virtutem. Qui ergo credit carnis resurrectionem credit istum articulum cum amplius non est exactio vel conversatio secularis. Nemo ergo haber potestatem ordinandi quicquid contra decre-

tum domini in hac parte, and firmed an

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Deus non potest dare homini pro se C beredibus suis in perpetuum civile Dominium. Pro isto suppono quod in perpetuum sumatur proprie, & famose utatur more Ecclesie orantis ut Trinitati sit Gloria nunc C in perpetuum. Suppono secundo quod civile dominium intelligatur formaliter pro islo quo quis civiliter dominetur. Et tertio quod sit socutio de Dei potestate ordinata; & tunc consequitur ex priori. Loquendo autem de Domini potentia absoluta, videtur multis probabile quod Deus non potest continuare eternaliter viationem sponse sue, eo quod tunc fraudaret eam a pramio, aut corpori diaboli injuste differret dare penam quam meruit.

Sunt impossibiles. Ista conclusio suit lateraliter dicta uni Doctori magnificanti cartas hominum, scriptura professionis Christiane postposita, melius, inquam, foret desensioni & expositioni scripture attendere, cum multe carte hujusmodi sint impossibiles. Concedo ergo conclusionem, cum multe carte affirmant de multis exheredatis & mortuis intestate, quod dantur eis pro se & heredibus in perpetuum certa dominia. Quod cum obviat ordinationi Divine non oportet canonizare cartas singulas scripturam sidei contemp-

nendo.

Quilibet existens in gratia gratum faciente sinaliter nedum babet jus ad rem, sed pro suo tempore jus in rem super omnia bona Dei. Probatur ex side scripture satis samose Mat. 24. Super omnia bona sua constituet eum. Juncto illo apostoli ad Rom. 8. Deus proprio silio suo non pepercit, sed pro nobis omnibus tradidit illum, quomodo non cum ipso omnia nobis donavit? Tres-ergo prime conclusiones imprimunt II.

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IV.

17

primunt mundialibus fidem Christi, no submergantur in pelago seculi transeuncis cum consupiscentia esas: Et Quarra allicit hominem ad amorem Domini qui dilexit nos ad tot veras divitias.

* Sic MS.

' Nemo potest folum ministratorie dare tam navurali filio quam filio imitationis temporale dominium O eternum implicitum. Probatur per * idem Luc. 6. Menfuram bonam & confertam & congitatam & Supereffluentem dabunt in finum vestrum. Et quod folum ministratori ex hoc probatur, quod non licet pure homini dare aliquid nisi tangpam ministro Dei, juxta illud Apostoli prima ad Corinth 4°. Sie nos existimes bomo ut ministros Christi. Unde Christus fuit verus minister ecclesie, dicente Apostolo ad Rom. 15. Dico enim Jefum Christum ministrum fuise. Non ergo erubescar ejus vicarius fungi ministerio ecclefie, com fit, vel este 6 debet, fervus servorum Domini. Nam determinatio a modo legendi facre scripture, & fastus se cularis dominii, cum proviente stilo seculari, vi-detur nimis disponere ad blasphemam extossentiam antechrifti; fpecialiter fi veritates fidei feripture reputentur lollium, fidei Christiane contrarium ab illis capitaneis qui presument quod decreto corum in omni materia fidei oportet stare, quamcunque ignari fuerint fidei seripturarum. Sic enim poffer effe concurfus ad Curiam ad emendum dampnationem scripture facre tanquam heretice. & dispensarionem contra articulos fidei Christiane.

VI.

JII

Si Deus est, Domini temporales possum legitime ac meritorie auserre bona fortune ab ecclesia delinquente. Pro isto suppono quod loquamur de posse, ut loquitur scriptura rectissima & summe auctentica, Mat. 3. Potens est Deus de lapidibm istis suscitare sistior Abraha &c. Concedo ergo Conclusionem tanquam corelariam primo articulo sidei. Nam si Deus est, ipse est omnipotens; & si sic, ipse potest dare Dominis secularibus hujusmodi potestarem: Et per consequens ipsi possume

funt meritorio ac legittime sie uti hujusmodi potestate. Sed ne Conclusio sit ex remotione impertinens, ostendi quod Domini temporales ha-

bent potestatem [auferendi] suas elemosinas

collatas ecclesie, ipsa illis elemosinis abutente: MS.
Et quod talis ablatio foret in casu spirituale opus

misericordie, salvans animam a gehema, & impetrans utrimque beatudinem. Collatio vero talis elemosine preter vel contra religionem quam

Christus instituit, relevat corpus a temporali miferia tanquam elemosina corporalis. Et ut vide-

fic verisimilius ablatio. Dixi tamen quod hoc non licet facere nisi autoritate ecclesie in desectu

spiritualis propositi, & in casu que ecelesiasticus

corripiendus fuetit a fide dignis.

Sciences quod non est possibile ut vicarius Christi pure ex bullis suis, vel ex illis cum volitione to consensu suo, aut sui collegii quenquam habilitet vel inhabilitet. Probatur ex side scripture, qua crèdit ecclesia quod oportet omnem habilitationem hominis primo a Domino procedere. Nullus autem Christi vicarius in isto haber potestatem, nissi vicarie in nomine Domini notificare ecclesia quam Deus habilitat. Ideo si quicquam facit non vicarie in nomine Domini, quem propter opus suum recognoscit vel recogitat auctorem, est Luciferina presumptio, eum secunda ad Corinth.

3. dicat Christus in suo Apostolo: Omnis vestra sufficientia ex Domino est.

Non est possibile hominem excommunicari ad sui dampuum nisi excommunicetur primo & principaliter a seipso. Probatur eo, quod omnis talis excommunicatio sapit excommunicati deteriorationem. Sed nemo potest, secundum Chrysostomum & scripturam sacram, deteriorari, nisi ledatur per peceatum quod oportet trahere originem a peccante. Nam meritoria suspensio hominis a Sacramentis, & ingressu Ecclesie non est excommunicatio nisi equivoce. Et quantum ad rationem meriti, est

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VII.

VIII.

prius

prins ab excommunicato quam a Christi vicatio excommunicantes: Nemo enim dampnificatur di non per peccatum subtraberetur Divinum subfidium; ut probatur Ma. 19. Iniquitates veftre diviferunt inter vos & Dominum vestrum.

Nemo debet mf in causa Dei excommunicare, sufpendere, interdicere, vel fecundum quamcunque cenfuram ecclefiasticam windicando procedere. Probatur ex hoc quod nemo debet vindicam expetere nisi in causa justiție: Omnis causa justiție est causa Dei, cum ipse sit sons justitie, ergo concludo. Cum enun ex peccato originatur omnis talis punitio, omne vero peccatum fit in Dominum, jaxta illud Pfalmi 50, Tibi foli peccavi: Probatur quod nemo, nisi ad vindicandum Dei injuriam, debet ad punitionem talem procedere. Nam ex fide scripture nemo debet vindicam capere, nisi secundum rationem, qua fit injuria Domino suo, rationem personalis injurie remittendo, ut probatur de precepto Christi Mat. 18. Si peccaverit in to frater tuus dimitte ei ufque Septuagies Septies. Debood of a office

Ex istis probatur decima Conclusio: Quod maledictio vel excommunicatio non ligat fimpliciter, nife de quanto fertur in adversarium legis Christi. Probatur sic, Nam talis maledictio non ligat quoad Deum; nisi de quanto ligatus offendit in legem fuam, sed non ligat nisi de quanto ligaverint quoad Deum : Ergo concludo. Si enim Deus gratificat, quis est qui condempnet? Deus autem non offenditur nift fuerit propter adversantiam legis sue . Et isti Articuli juvant ut Lex Christi sit carior, cum oportet ipsam esse regulam dirigentem in quocunque processu legitimo, & ut fides scripture ad Rom. 12. melius imprimatur, Non vosmet iplos defendentes, chariffimi, Sed date ' locum ire : Scriptum eft enim, mibi vindictam, &

e o retribuam.

Non exemplata potestas a Christo suis discipulis excommunicandi Subitum pracipue propter negationem temporalium,

JX.

ni flods i

X.

temporalium, sed e contra. Probatur ex hoc, quod Christus docet honorem Dei & utilitatem ecclesie ante personale commodum, vel negationem temporalium preferendum. Et secunda pars probatur per il'ud Luc. 9. ubi prohibuit suos discipulos volentes ignem de celo descendere, ad excommunicandum infideles injuste derinentes a Christo & suis discipulis bona sua. inquit, cujus spiritus estis; filius enim hominis non venit animas perdere sed salvare. Unde Conclu-' fio Catholica est, quod non licer Christi vicario excommunicare proximum, nisi propter amorem quo plus sibi afficitur quam omnibus temporalibus hujus mundi. Et probatur negativa conclu-" sio inductive ac per deducens ad impossibile quod tunc fuiflet in Christo est & non.

Discipuli Christi non habent potestatem ad, coactione civili, exigendum temporalia per censuras. Probatur de Apostolis & aliis Christi discipulis usque ad dotationem Ecclesie: Qui in quantalibet magna egestate sidelium non exercuerunt sujus potestatem, sed hortati sunt secundum legem Dei, & devotum ministerium ad tales benedictiones que debent esse elemosine voluntarie. Sed

* priusquam dotata est ecclesia, commixte sunt * fo consusim talis palliata censura & secularis exac-quam.

tio. Immo probatur quod donatio civilis Luc

22. fuit Christi discipulis prohibita.

Non est possibile de Dei potentia absoluta, quod si papa vel alius Christianus pratendat se quovismodo so solvere vel ligare, eo ipso sic solvit vel ligat. Probatur ex hoc, quod omnis Christianus posset in hoc errare dissormiter ab ecclesia triumphante, tunc autem non ligaret aut solveret ut pretendit: Ergo non potest esse quod si pretendit se ligare vel solvere, ita facit. Unde videtur mihi quod usurpans sibi hanc potestatem soret ille homo peccati de quo 2 da ad Tessal. 2° scribitur: quod in templo Domini sedeat & ossendat se tan quam estes se Dem.

'Credere

XII.

XIII.

prins ab excommunicato quam a Christi vicatio excommunicante il Nemo enim dampniscatur il non per peccatum subtrabetetut Divinum subsidium; ut probatur sa. 59. Iniquitates vestre diviserunt inter vos & Dominum vestrum.

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nisi in causa justitie: Omnis causa justitie est
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X.

ni flede i

IX.

temporalium, sed e contra. Probatur ex hoc, quod 'Christus docet honorem Dei & utilitatem ecclesie ante personale commodum, vel negationem temporalium preferendum. Et secunda pars probatur per il'ud Luc. 9. ubi prohibuit suos discipulos volentes ignem de celo descendere, ad excommunicandum infideles injuste derinentes a Christo & suis discipulis bona sua. Nescitis, inquit, cujus spiritus estis; filius enim hominis non venit animas perdere sed salvare. Unde Conclu-' fio Catholica est, quod non licet Christi vicario excommunicare proximum, nisi propter amorem quo plus fibi afficitur quam omnibus temporalibus hujus mundi. Et probatur negativa conclu-" sio inductive ac per deducens ad impossibile quod tunc fuiffet in Christo est & non.

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ones que debent esse elemosine voluntarie. Sed

* priusquam dotata est ecclesia, commixte sunt * for
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tio. Immo probatur quod donatio civilis Luc

22. fuit Christi discipulis prohibita.

Non est possibile de Dei potentia absoluta, quod si papa vel alius Christianus pratendat se quovismodo solvere vel ligare, eo ipso sic solvit vel ligat. Probatur ex hoc, quod omnis Christianus posset in hoc errare distormiter ab ecclesia triumphante, tunc autem non ligaret aut solveret ut pretendit: Ergo non potest esse quod si pretendit se ligare vel solvere, ita facit. Unde videtur mihi quod usurpans sibi hanc potestatem soret ille homo peccati de quo 2 da ad Tessal. 2° scribitur: quod in templo Domini sedeat & ostendat se tan quam esse set Dens.

Credere

XII.

XIII.

XIV.

XV.

Credere debemus quod tunc Solum ligat vel solvit fimpliciter Christi vicarius quando conformiter legi Christi. Probatur ex hoc, quod omnis potestas Christi vicarii solum tunc est in effectu legittima quando beneplacito, capitis ecclesie regulatur &

regitur.

Hoc debet credi catholice quod quilibet facerdos rite ordinatus secundum legem gratie babet potestatem Secundum quam potest Sacramenta ministrare, O per consequens sibi confessum de quocunque peccato contritum absolvere. Probatur ex hoc, quod potestates ordinum in quibuscunque Christi sacerdotibus sunt equales, ut declarat Hugo 2º de Sacramentis. Alique tamen potestates ordinum equales aliis in substantia rationabiliter funt ligate que possunt solvi ad ministrandum, ut dicit

conclusio.

IVI.

Licet Regibus in casibus limitatis a Jure auferre temporalia a viris ecclesiasticis, ipsis habitualiter abutentibus. Probatur de ratione posita in quina conclusione. Nam ad opera magis meritoria & Dominis temporalibus magis facilia funt ipfi domini magis obligati. Sed foret in casu major elemofina atque facilius dominum temporalem subtrahere elemosinam suam ab edificante ad * jehennam per ejus abusum, quam donare dicam elemofinam ad subsidium corporale: Ergo concludo. Unde secundum legem triplicem specificatur ista sententia. Prima est lex civilis de caufis corradi collatione 10ª. Si Clericus, inquit lex, veluti Episcopus, vel Abbas habers beneficium a Rege datum, non solummodo persone sed ecclesie ip-Sum propter culpam Suam perdat, eo vivente, nd Regem pertineat; post mortem vero clerici ad successorem revertatur. Secunda lex est Canonica 16 q. 7. - filis fic dicitur, filis vel neporibus ac honestioribus propinquis ejus qui construxit vel dotavit ecclefiam licitum fit banc babere folertiam ut fi sacerdotem aliquem ex collatis rebus defraudare praviderint, aut bonesta conventione compescant;

aut

a gebennam.

aut Episcopo vel Judici corrigenda denuncient . Quod f. Episcopus fuerit negligens dicatur Metropolitano? Et tertio in corum negligentia debet, ut dicit canon, Regis auribus inumari. Nec credo id fingibile ad quid Regi denuncient nisi ut ipse correctionem adhibeat. Nec dubium quin correctio Regi pertinentior atque salubrior in hac parte foret bonorum, quorum est capitalis Dominus, fuberactio proportionaliter ad delictum

' lex est Evangelica 2da ad Tessal. * 2° ubi Apos-

tolus sic scribit: Cum essemus apud vos, hoc de-pro 30

nunciabamus vobis, † quum fi quis non vult operari non manducet. Jus ergo nature licentia habentes pro quoniam

regnorum gubernacula, rectificare abufus temporalium qui precipue destruerent regna sua.

Sive Domini temporales, five quicunque alii dotaverint ecclesiam temporalibus, licet eis in cafu auferre temporalia medicinaliter ad cavenda peccata. non obstante excommunicatione vel alia censura ecclefiastica, cum non nifi sub conditione implicita funt donata. Probatur ex hoc, quod per se conditio consequens ad donationem bonorum ecclesie est, ut Deus honoretur & Ecclesia edificetur: ' Que conditio si defuerit, succedente opposito, probat quod perit titulus donationis, & per consequens dominus dans elemosinam rectificare debet errorem. Excommunicatio autem non de-

bet obstare Justitie complemento; quia sic posfet clericus per excommunicationem * reperato- * Sic MS.

' rie conquirere totuth mundum.

' Ecclefiasticus, etiam Romanus Pontifex potest legittime a subditis corripi ad utilitatem Ecclefie, O tam a clericis quam a laycis accufari. Prima pars probatur eo quod omnis talis ecclesiasticus est frater noster peccabilis, & per consequens ex lege correptionis fraterne potest corripi. Unde Mat. 18. Si peccaverit in quocunque affiltens de possibili opportunitate debet eum corripere. Et per idem, si suerit obstinata desensio pravitatis heretice, vel alterius peccati vergentis ad spirituale dampnum ecclefie.

XVII.

ecclesse, debet in casu penes superiores accusari, ad finem ut ex ejus correctione periculum ecclefie caveatur. Sic enim reprehensus est Petrus a Paulo ad Gal 10, & multi papæ irregulares per * Sic MS. Imperatores depositi, ut narrat * Castrensis in sua pro Cestrensis : policronica libro 5°. Ecclesia enim est supra istum in fua Poli-c pontificem: Ideo dicere quod ifte non debet corripi ab homine, sed a Domino quomodocunque peccaverit, videtur mihi implicare quod ipfe fir supra Ecclesiam sponsam Christi, & quod ad instar antechristi figuratur ejus extollentia super Christus enim, licer impeccabilis, voluit esse subjectus principibus etiam in ablatione suorum temporalium ut probatur Mat. 17. Hec est aliqualis responsio ad bullam. Istas Conclusiones dixerim ut granum fide separatum a palea qua ignitur ingratum lollium quod post florem ruboris vindicte fetentis, parat pabu-1 lum contra scripturas fidei Antechristo. Cujus infallibile est fignum quod regnet in Clero venenum luciferinum, superbia consistens in libidine dominandi, cujus conjux terrenorum cupiditas concreet filios Diaboli, extinctis filiis evangelice paupertatis. Judicium vero ubertatis hujus propaginis probatur ex hoc, quod multi etiam filii paupertatis degeneres fovent loquendo, vel tacendo partem Luciferi, non valentes aut

> Hec sunt Conclusiones quas vult etiam usque ad mortem defendere, ut per hoc valeat mores ecclefie re-

non audentes propter semen hominis peccati injectum in cordibus, aut timorem servilem de amissione temporalium, stare pro evangelica pau-

formare.

pertate.

cratica.

About the same time Dr. Wicliffe wrote an Anfwer in Latin under a feigned Name to a certain * mixtim Doctor whom he calls a * medley Divine who had defended the Papal Supremacy and Infallibility: And theologus. MS. in Ar-s maintained, That ' if any one be Pope he is chi. B. 10. c then incapable of finning, at least mortally: And by con-

confequence of he wills or or dains any sbing, it is therefore Just vi From whence Dr. Wichf observes, it follows, that ... The Pope may take away any Book from the Canon of Scripture, and add any new one, and alter the whole Bible, and so make all the Scripture Herefy, and establish as Catholick a Scripture that is opposite to the Faith. For opposing this extravagant Opinion Dr. Wichif tells us. He was complained of at Rame to the Pope, who dispersed his Bulls for the taking of him, and fent other Bulls for condemning him as an Heretick, and others again to the Prince not to hinder the Execution of these Bulls, but to affift the Prelates that this Professor of the Gofpel man quickly be disparched. He then mentions the 7, 10, 11, 13, 16, and 18th of the Conclusions as they are numbred in his two Defences. and Explanations of them; the Two last of which especially, he tells us, being reported to the Court of Rome were condemned as hererical viz. That it is lawful for Kings to take away the Temporalties from ecclefiaftical Persons who habitually abuse them : And that an Ecclefiaftick, even the Pope of Rome may lawfully be corrected, and even accused by their Subjects and the Laity. He proceeds to vindicate the other four, and shews that it is blasphemous to affert that ? Neither the .. Pope nor any one elfe can erre in pretending that they can on all Occasions bind and loose, from whence it follows that they can as certainly bind and loofe as God himfelf, From whence he infers That 'Christians ought not to suffer so noted a Hererick and Blasphemer to live upon the Earth, and especially not to maintain such an one as their Captain, fince he will lead his Company with their Consent over a Precipice; that secular Lords ought to refift him, not only on Account of the Herefie he imposes on them with Respect to the Exercise of a Power which they have to withdraw their Alms from a delinquent Church; Nor

Nor only because he condemns it as heretical to affert that he can only ministerially diffribute the Goods of the Church But because he imposes an Explian Bondage on them, and takes from them the Liberty of the Law of Christ. He protects to exhort the Soundiers of Christ, as well Seculars as Clergy, to stand for the Law of Goo even unto Blood, and not to fuffer themfelves to be overpowered with the Fear of Pain, or the Love of Company and worldly Profit. And hews that Whether the Judges or Delegates, by the Pope's Permillion, proceed to condemn his Conclusions; or the Lord Pope * Sic MS. himfelf by the Infligation of * Surgius or Julian pro Sergius. the Apostate, or of his own Motion secompa-"Reation of the Devil; or an Angel from Heaven found promulee that blafphemous Opinion, the Farthful who hear the Honour peculiar to their Lord unfaithfully usurped, are unanimoully for the faving the Faith to make Opposition to it. For, fays he, If it were once established. That if the Pope or his Vicar pretends that if he on any Occasion loofes or binds, he does really loofe or bind; how will the World fland? For then if the Pope pretends that he binds with the Pain of eternal Damarion whomfoever opposes him in his Acquifition of temporal Things whether moveable or immoveable, or whatever he does, "he is actually bound, and by consequence it would be the exficit thing imaginable for him to obtain all the Kingdoms of the World, and deftroy or fubvert the whole Ordination of Christ. He therefore asks; Since for a leffer Fault than such an Usurpation of Divine Power, Abiathar was deposed by Solomon, Peter reproved to the Face by Paul, nay many Popes have been depo-fed by Emperors and Kings; what should hinder the Faithful from complaining of a greater Injury done to their Gon? For, according to that

blasphe-

blasphemous Opinion, is would be easy for the Pope to sum the whole World upfide down; Seeing the Pope may with all his Clergy plunder the Laitynon their Wives, Daughters, and all their Goods wishout any Opposition Because, as it is faid, even Kings may not take away any. thing from the Clergy, nor is it lawful for a Layman to find Faule with a Clergy-man, or to complain of any thing he does; But if the POPE decrees any thing, immediately his Pleafure is to be obey'd. He concludes with obferving that True is the Reasoning of the most holy Pope Peter, 1. Pet 4. If any Christian mimifter, he aught to do it as of the Ability which Go,D giveth, that GoD is all things may be glorified : Who grants to his Vicats the Light of Underfranding the Scriptures, that they as meek and lowly Sons born for their Fathers may observe them in good Manners, being zealous for the Edification of the Church, by the Observance of the Law of CHRIST. In order to which it behoves Men, according to the Rule of Holy Scripture, in the first Place to lay aside an Affection for earthly Things, and to live retiredly, julfly and godly in evangelical Poverty.'

P. 68. 1. 3. for Lyndwood r. Sir Thomas More.

Ibid. 1. 6. add after English: Sir Thomas's Mistake seems to have proceeded from hence; He
had read Lyndwood's Gloss on the Words noviter
compositus in Arch-Bishop Arundel's Constitution
against translating the Bible into English, which
Gloss runs thus: Ex hoc qued dicitur noviter compositus, apparet qued libros, libellos, vel trastatus
in Anglicis vel also Idiomate prius translatos de textu
scriptura legere non est probibitum. From hence Dialogue
Sir Thomas seems too hastily to have concluded lib. 3. c. 16.
that there were * other old Translations of the Bible fol. 94 a 97.2

* Fol. 94. at Sir Thomas tells us that As for other older ongs, that mere before Wyclyffys Days, remagn lamful, and

before ed. 1529.

before Wiclif's Time, and that is was agreed by the Clergy that the English Bibles fo sranflated fould remain. But it does not appear certain from this Gloss that the whole Bible was translated into English before Wielif's Time, however fuch English as was spoken after the Conquest. We are indeed

de told by Boston of Bury that Ælfred King of the Ufher ferip. & S. Weft Saxons A. D. 890; Totum fere Teftamentum Verna. p.124 in linguam Anglicam transfulit; Translated almost all the Tellament into the English Tongue; and

Ibid. p. 123. by Ailred Abbot of Rieval that Sacros apices in linguain Anglicam vertere laboratat; and by others that he began to translate the Pfalter, but did not live to finish it. But all these Translations were only into fuch English as our Saxon Ancestors spoke. To thefe Translations possibly Lyndwood reters in his Glofs, that the Defign of the Arch-Bishop's Conflithtion was not to prohibit fuch Books, little

and be in fome Folkes. Bandys had and red. But then afterwards he allows is to be a Doutfull Great whether Corrup. of frances. However the learned Dr. Themas James feems to the Script.&c. take it for granted on the Authority of Sir Thomas, that there were Englyh Bibles which were translated afore Wielif's Time, and gheffes that this Translation came forth some Hun-

P. 225.

De Scrip, dred Years before Wiclef's. This the most Reverend Arch-S. vernac. p. Bishop Usher represents as if he had guessed it came forth just 155 Ed. 40. 100 Years before Wielif's Translation. The learned Mr. Wbarton places the Date of it A. D. 1290. as if Wielif's Ibid. p. 424. Translation did not come forth till 1390 fix Years after his Death. The fame learned Person attributes the Prologe which was printed as Dr. Wielif's A. D. 1550 to the Author of this supposed older Translation. But, whoever was the Author of this Prologe, it must needs have been written fince the Year 1330 or rather 1360. Since he expressly mentions Nichelas Lyra's Exposition of the Bible, who, as Mr. Whar-ton tells us, died 134C, and finished this Work A. D. 1330,

and Richard Arch Bishop of Armagh, whom he stiles Arma-Ap. ad Cl. chanus, who died 1360. Besides, both Dr. James and Cavei Hift. Mr. Wharton agree that there were but two Translations of the Lit. Vol. I. Bible into English before the Reformation, of which if Dr. Wielif's Translation finished, as I suppose, about 1381, p. 21. and John Trevisa's ended 1387 be allowed to be two, where is there Room to suppose another?

Books

Books or Tracts thus translated from the Text of Scripture, into English Saxon As to the Argument from the Language that 'It is much more old and obsolete than that of Wiclif. and even of Richard Rolle who died 35 Years before him; It the Matter of Fact be fo, which I han't an Opportunity to examine, it may perhaps be owing to John Trevisa's being a Cornist Man, or at least beneficed in that County, where it's well known the Dialect is to this Day old and obsolete. So that on the whole, I conclude that the first Translation that was ever made of the whole Bible into the English Language spoken after the Conquest, was made by Dr. Wielif. But to proceed. plant by this graft Example

P. 69. L. 1, 2. dele that they P. 86. 1. 7. add after Collection.

However it ought not to be concealed that elfewhere his Expressions seem to intimate another Opinion. Thus in the beginning of this Confession he declares that his Belief is that The Same numerical Body of CHRIST which was incarnate of the Virgin, which Suffred on the Cross, which lay three Days in the Grave, which rofe again, the third Day, and which fourty Days after ascended into Heaven and fits at the Right Hand of God the Father Spiritually; that the fame Body and the Same Substance is verily and really the facramental Bread or confecrased Hoft which the Faithful See in the Hands of the Priest, tho he presently adds, That he does not dare to Say that the Body of CHRIST is effentially, Subfantially corporally or identically that Bread, as the extended Body of CHRIST is that Bread : For that the Body it felf is not extensively or in Dimension that Bread. He believed, he faid, that there is a threefold Manner of the Body of CHRIST being in the confecrated Hoft, viz A Virtual, Spiritual, and Sacramental So elsewhere he says That this Sacrament is the Body of CHRIST, and not only IV. c. 4. that which fall be or which figures Sacramen-

Z 3

tally

tally the Body of CHRIST, and that that Bread which is this Sacrament is verily the Body of Ibid. c. 27. CHRIST. And agen, That the Hoft is to be adored principally for this Reason, not because *aliqualiter. it is in * fome respect the Body of CHRIST, but because it contains in a secret Manner the Body of Chair within it felf. For he is very con-Stant in afferting that 'The Bread by the Words Wycket. of Confectation is not made the Lord's glorified Body, or his spiritual Body which is risen from the Dead, nor his fleshly Body as it was before he fuffered Death : But that the Bread Trial. lib. Detole he handled, and fo there is Bread and IV. c. 4. the Body of CHRIST together. This he explains by this grofs Example, as he calls it. Tolk is, says he, not true that a Man when he is made Ibid. a Prince or Prelate of the Church, ceases to be the same Person he was before, on the contrary he continues altogether the fame Substance fomewhat exalted. In his Homilie on the Realt of MS. C.C.C. in Cambrige, Corpus Chrifti, on thole Words of John 6. My Fleh is Meat indeed ; he observes that Chestreellithin K. 15. this Golpel of Jon that Men tchulven gottly epse his Riefche, and gollety bignke his Blot. But and which fourty Page a to return : Knyghton wasel to mail their sais an all han

P. 88. put * before Earthquake, and add in a marginal Note at the Bottom, * The Godftow Chronicle tells us that this Earthquake was on the Wednesday before Whitsunday or May 30, about One a Clock in the Afternoon.

de ev. Ang. excommunicated. These XXIV Conclusions being col. 2650. thus condemned by the Arch-Bishop as Hermical and Erroneous; and all and singular those who should for the time to come defend them, pronounced excommunicated. That this might be the better known to all, a general Prodession was ordered to be made the next Whitsan Week following through the City of London, at which all,

barefoot according to their Stations; and after the Procession was over, a Sermon was preached by John Kiningham or Knygbam a Carmelite Frier and Doctor in Divinity.

The Arch-Bishop likewise wrote so the Bishop of London, notifying to him his Condemnation of Vol.I. p. 569. the abovementioned Conclusions, and commanding him with all speedie Diligence to enjoine all and lingular his Brethren and Suffragans of the Bodie and Church of Conterburie, that every of them in their Churches and other Places of their Citie and Dipeelle do warne and admonife. That no Man from henceforth, of what Effate or Condition foever, do hold, preach, or defend the forefaid Herefies and Errors or any of them, not that he admit to preach any one that is prohibired or not fent to preach, nor that he heare or hearken to the Herefies of Errors of him or any of them, or that he favour or lean unto him, under Pain of the greater Excommunication which he commands to be thundred against all and every one who thall be disobedient in this behalf?

Letters were likewise directed to Friar Peter Coll. No. IL. Stoky Professor of Divinity of the Order of Carmelites, in which the Arch-Bishop sells him that He had beard by common Fame that altho according to the Canonical Sandtions, no Body that is prohibited, or not fent, ought to ulurp to himself the Office of Preaching either publicly or privately without the Authority of the Apollolical See or of the Bifhop of the Place: Norwithflanding some Sons of edernal Perdition under the Cover of great Sandity denied any fuch Power, and claimed to themselves an Authority of Preaching, and were not afraid to affert, dogmatize and publicly to preach as well in the Churches as in the Streets and other protane Places within the Province of Canterbury, fome Propolitions and Conclusions underwritten which

which are hererical, erronebus and falle, being 5 formerly condemned by the Church, and repugnant to be Determinations, which threaten the Subverfrom of the State of the whole Church, and the Tranquillity of the Realm; and by fo doing did some of the Faithful, causing them lafomencably to firay from the Catholick Faith with-From which there is no Salvation. That therefore b he confidering that he ought not to pass over in Diffimulation to pernicious an Evil which may for creep on many, and by its deadly Contagion de-Rroy their Souls, leaft their Blood should be reis quired at his Hands, had by the Advice and Affent of very many of his Brethren and Suffragans called together a great many Doctors of Divinity, and Professors of the Canon and Civil Law, and others of the Clergy whom he believed to be the most eminent and skilful in the Kingdom, that they might give their Votes and Sentiments on the aforefaid Questions: That the aforefaid Conclusions and Affertions being openly produced and diligently examined in his Presence and the Presence of his Brethren and the Doctors called together, it was finally found and declared, that some of those Questions were heretical, and some of 5. them erroneous and repugnant to the Determinations of the Church. He therefore commissioned and commanded the abovefaid Peter Stokys, enjoying him by virtue of that Obedience he owed him, publicly to admonish and inhibit, as he did by the Tenor of these Presents, that no one for the fature of whatever State or Condition do hold, preach or defend the Herefies or Errors aforefaid or any of them, in the University of Oxford, in the Schools or out of them, publicly or privately, or do hear or hearken unto, or favour or adhere to publickly or privately any one who preaches these Herefies or Errors or any of them, but do fly from them as from a Serpent fending forth peftilential Poifon, Land avoid them on Pain of the greaten Excommudillo ' nication,

nication, which by these Writings he did decree against all and fingular those who on this Occasion thewed themselves Rebels and did not obey his Admonitions, This Letter or Commission is dated at the Arch-Bifhop's Manor of Otteford the 28th Day of the Month of May, A. D. 1382.

and the first Year of his Translation.

But notwithstanding this Condemnation, fo much, it feems, were Dr. Wielif and his Followers in the good Graces of the Chancellor of the Univerfity of Oxford, that one of them, Dr Niebola's Hereforde who had been cited and appeared before Coned No. the Arch-Biffiop at his Court Parely held at the III. preaching Friers, and who, as the Arch-Bishop tells the Chancellor, was notorioully suspected of maintaining in his Sermons and Doctrine the faid heretical and erroneous Conclusions, was appointed by the Chancellor to 'preach in his Room before the University the most honourable Sermon of the Year, and therefore deputed to the Chancellor for the time being. This was directly contrary to the Arch-Bishop's Mandate to his Suffragans, and therefore he advises and exhorts the Chancellor in a Letter written from the fame Place, and two Days after the former, for the fu- May 30th. ture not to shew any fuch Favour to such Men, left he should be thought one of their Sect and Number, and because the King and Lords had promifed to a fift him and his Suffragans, fo that, by the Grace of Gop these Men should reign no longer. He further advises the Chancellor. That he and the University might learn to abhor the Company and erroneous Opinions of these prefumptuous Men, to take Care manfully to fland by Peter Stokys in the Publication of his Tthe Arch Billiop's Letters directed to him against fuel for of Conclusions in defence of the Catholick Faith : And to cause those Letters at large effectually to be published in the Divimity Schools of the University the next time a Divinity

Divinity Lecture was read there, by the Bedle of that Faculty: And to write back Word to the Arch-Bishop what he had done in this Matter.

P. 92. L. 5. for him r. bis Followers.

P. 93. 1. 6. from bott. for The Arch-Bishop likewise wrote to Robert Rigge who was now Chancellor of the University. r. The Arch-Bishop; very probably, finding nothing done in answer to his Letters sent to Robert Rigge at this Time Chancellor of the University of Oxford, sends other Letters to him, (tho' in this I assume nothing)

MS. Hyper. P. 94. L. 13. for which being backed with the Bodl. 163. Kings Letters — to lives. r. The next Day the fol. 70. a. Chancellar was had before the Council where

Chanceller was had before the Council, where he was commanded by the Lord High Chancellor to obey every Precept of the Arch-Bishop's. The Chancellor therefore went down immediately to Oxford, and the Sunday following published the Arch-Bishop's Mandate: At the same time, as it is said, setting the Seculars against the Religious, telling them that the Religious would ruine the University: Insomuch that the Religious many of them went in Fear of their Lives: Tho', as the Writer of this Account tells us, they only desended the Church's Pant,

pe in particular had, it seems, shewn himself very violent against Dr. Wicliffe and his Followers, calling them Lollards, and treating them with a great deal of Scandal and Contempt. This was resented by Dr. Wicliffe's Friends, so that, as Crum-

Coll. No. VI. pe fets forth in his Complaint to the King, &c.

He being absent at London to affilt the Arch-Bishop in the Court held by him at the preaching Friers to condemn the Conclusions which Dr. Wickliffe was said to maintain, they prefer d a Complaint against him in the Chancellor's Court, of his having broken the Peace of the University in the last Lecture be read in the Schools. On this Grumpe was cited to appear and give in his Answer.

fwer, and on/his hot appearing was pronounced consumacious, and fulpended from his School-' Exercises and Lucture.' Of this Proceeding against him Crumpe complained to the King who having received the Complaint firmmoned the Chancellor and Proctors to appear before him in Council: Where the Merits of the Caufe being examined it was determined that the whole Process against Crumpe was null and invalid, and that he thould be reftored to his School-Exercises and Lecrure. For the confirming which Sentence the Coll. No. VI. King iffued out his Letters Patents directed to the Chancellor and Proctors of the University, dared July 14, wherein he commands them on pain of A.D. 1382. forfeiting all and fingular their Liberties and Priviledges, and levery thing elfe which they can torfeit, without Delay to execute the Decree and Sentence of the Council: And not to hinder, grieve or moleft Frier Peter Stelys on account of his Absence from the University, or Frier Seophen Parryngtone, or any other Religious or Secular who favours them on account of any thing faid or done by them concerning the Condemna. tion of the Doctrine of Master John Wielif, Oc. or the Punishment of their Fautors; but to do all they can to promote Peace and Unity in the University, and especially betwirt the Religious and Secular, and to cherish and preferve it with "the titmost Diligence." These Letters are dated A. D. 1382. July 14 in the fixth Vere of the King's Reign. Trial, lib.IV. P. 96. 1. 16. from bottom, add after Tyracts: c. 37. And that this Particular, that the People maj cor- * iners pirell delinquent Lords at their Plenfure, is a Villy catia a fratt Piece of Invention of the Friers, or a foolith tribus adin-Scrowle of their deviling. cod. imp.

De Satha P. 98 1, 17 Put before Urban VI. this Mark *, næ aftu con- and at the bottom this Note: * Of this Pope fidem. Dr. Wielif thus fpeaks; Ofrthes two Popts it is MS. licly to me that Urban the Sixte is the hetere Man, and the bertre Lybere bu Goodis Lame, bue this Suppolaile is late than Bilebe, as many Tromthis ben nort Criften Mennes Bilebe. As -to thes Elections I have no Knowledge of God whether of thes be confermed of God, but it is - licly to me that the first Election of ourt Weban is moze confermed to Good is Mille .. Df hothe thes two Materis ben many Mirneffis, firft, Richard de la Souche, Knyghton Perfey, Richard Zigere, William Okam, Symkyn Borewelle, Jon - Curteys, Prefte, Jon Pacown.ban la ministroi

Words Trouble and Danger, and in the Margin at the bottom * Of this Dr. Wielif often complains in

+ Lib. IV. his Writings, particularly in his Trialogue. † Exc. 39. perimento didici quod tractatus de istis Ordinibus dolorem ingerit tam subjectivum quant objecti-

* 1bid. c. 4. vum. — Multitudo fratrum & aliorum vocatorum.

Christianorum — mortem tuam multipliciter ma-

† Ibid. c. 17. chinatur.— † Concedo quod sape contra caput meum & prosperitatem meam mundanam protuli istam sententiam [contra dotationem Ecclesia.]

A. D. 1388. P. 103, J. 16. add after Purpofe: A Commission was given to Thomas Brightwell D.D. Dean of the new College at Leicester, William Chefulden Prebendary of the same College, Richard de Barrowe Knight, and Robert Langham to seize all the Books, Treatises and little Books of Mr. John Wielif, Nicholas Hereford, and John Ayshtan, and to send them up with all possible speed to the Council: And to make Proclamation strictly requiring in His Majesties Name, that no Person of what Degree, Condition or Quality soever under the Penalty of being imprisoned, and forfeiting whatever they can forfeit, do presume to maintain, teach, or obstinately defend publickly or

or privately any of the wicked and scandalous Opinions contained in the said Books, or to keep copy, buy or sell any such Books, Tracts, and little Books in any manner whatsoever. This Commission is dated at Westminster May 23d in the 11th Year of the Kings Reign 2000.

About eight Years after this a Brief was obtained from the King and Council to the Chancellor of the University of Oxford, commanding him to cause to be removed from the University Robert Lychlad and all the other heretical Lollards, and such as were suspected of heretical Pravity. This Brief is dated July 18 in the 19th Year of the King's Reign.

A. D. 1396.

By another Brief of the same Date, The Chancellor and Doctors are required by the Faith and
Allegiance by which they are bound to His Majesty, and on pain of forfeiting all they can forseit, to call together all and every one of the
Doctors of Divinity of the University, Regent
and Non-Regent, and to read and examin Wielif's Artistogue, and to put into Writing the
Heresies and Errors which shall be condemned
by them and the said Doctors; and without delay distinctly and openly under their seal to certify in the Chancery all and singular the Things
which they shall perceive and find, together
with the particular inclinations and Opinions of
the foresaid Doctors.

It seems as if the University did not very readily comply with this Injunction of the King's, pleading the Priviledge of an exempt Jurisdiction.

For the beginning of the very next Year Letters A. D. 1397. Patents dated the 30th Day of March were sent to the Chancellor, Masters and Doctors, forbidding the University to claim any Exemption by Colour of any papal Bull, to the Prejudice of the Royal Authority, or in Favour and Supportance of Lollards and Hereticks, but that they utterly renounce such a Bull on Pain of losing all their Liberties.

These, it's not unlikely, were obtained by Arch-Biftop Asundel who in a Convocation which met the latter End of the laft Year Feb 26 and . vgo Thid bles out these Words: For this Burpofe 12 Tears after his Death Arch-Bilbip Thomas Arundel in the Convocation which mes Fabruary 16, than

Hifto. Oxon, p. 205. col. 2.

o P. 103 . J. at . add after doing. The Arch-Bin Anti. Univ. shop likewise, at the importunate Request of the Prelates and Clergy at that time affembled, (who A.D. 1396. defired that his Grace would wifit the University of Oxford which they faid was wholly infected with Wirlif's Doctrine, and brought forth abortive Children, wholly degenerate from the ancient Race,) wrote to the Chancellor, Doctors and Masters, and fignified to them that I He was informed that almost the whole University was touched with heretical Pravity; and that therefore he had determined to make a Visitation in the Church of St. Mary's or Some Part thereof To purge themselves of this heavy Acculation it was ordered in the Congregation of Regents that XII of the University flould be appointed to examine Books, Lectures and other Works, especially those of Weels, which were suspected of Herefy. This however did not pals without any " Oppolition. For to that Degree did the Opinions of Wielif ar that time prevail in the University, that it was to

no purpose to attempt, what they called a Refor-Coll. No.VII. mation. However, the XII Delegates proceeded to execute their Commission, and one of fourteen Tracts of Dr. Wiclif's pick'd out † 298 Con-

+ In the Pafei. Rerum. The Number of Conclusions or Articles fent by the University to the Council of Constance is 301 mind to mail to

^{*} Of those that apposed this Consure, and the Arch-Biof Merton College, Rowland Brice of Queen's College, and John Kerby and Robert Burton both of University Coll. Antiq. Univ. Oxon. p. 206. c. 2.

chusions which they thought deserved to be censured. These they sent up to the Arch-Bishop and the Convocation then fitting at St. Paul's, together with a Letter figned by the XII Delegates, in which they tell his Grace and the Synod of the Clergy, that being supported by their Authority, and in Obedience to his Graces wholesome and earnest Perswasions and Admonitions, they had by twelve felect Men, Masters and Doctors very deliberately inspected many Books, little Treatises, and other Tracts, and many little Pieces of John Wielif, and marked in them, excerpted from them, diligently digefted and cenfured, those things which feemed to them contrary to facred Doctrine, and by confequence deferving the Fire. But fince with very many their Authority was but small, they offered those Conclusions being put together to the more mature Examination of his excellent Paternity and his Brethren, that by them, if they please, these Conclusions may be further intimated to their most Holy Father the Pope.

P. 106. 1. 25 after approved, add in a new Pa-

ragraph.

In the Year 1411. Poursy five Articles said to be A. D. 1411. Dr. Wielif's were condemned at London by the MS. E libro Arch-Bishop of Canterbury, 13 Bishops and 30 proc. jun. Doctors in Divinity, of which some are said to be scandalous, others erroneous, and the rest infected with heretical Pravity. The first of these Articles is, That the Substance of material Bread and of Wine likewise remains in the Sacrament of the Altar.

P. 109. 1. 24. put * before extinguished, and at the bottom this marginal Note. * So true did Coll. No.VII. the Observation made by the Oxford Delegates prove, 'That Dr. John Wichf had within these few Years produced so many Heirs of his Sect, that, as they probably believed, they would scarce be displanted or placked up, with the sharpest.

Fox's Acts theft weeding Hooks, and roughest Confures For and Monu it appears by the Reguler of John Longland Bir Vol. II. P. shop of Lincoln A. D. 1521 11 about One Hundred 33. &c.

Twenty Five Years after this that in that Dioceffe alone were accused and detected above 500 to whom were objected the following Crimes as they were then reputed, viz. Having a Book of the Exposition of the Gospels in English; buying a Bible; and reading in a certain English Book of Scripture; receiving a Book of the ren, Commandments in English; learning the ten Commandments, the feven deadli Sinnes, the feven Workes of Mercy, the five Wittes bodily and rigostly, the eight Bleffings, and five Chapters of St. Jamei's Epille; learning the Paten Neffer; Ave Greed and ten Commandments in English; reading Wiclif's Wicker and speaking against Pilgrimage, worshipping of Images and the finging Service then used in Churches snims x !

D. 11931 30 add after offend : But one would imagine the following Words of Dr. Wielif hould be decifive in this Point, to thew that be did not hold that Boninion was founded in Grace, or that an exact Probity gave a Title to Probity and Pow-Trigt lib.IV. er. Ad tertium objectum tuum distum oft Sapine quoc. 17. modo duplici tivelo stat hominem babere temporalia, Scilicet titulo originalis juftitie, & titulo mundana juftitia. Titulo autem originalis juftitie habuit Chriftus

omnia bona mundi, ut Sape declarat Augustinus ille

titulo, vel titulo gratia justorum funt omnia, fed longe ab illo titulo civilis possession

P. 122. Lult. add after Deal; and othir liche fecular Dificis in the Chekir, nithir be Stiwardis or Londis, ne Stiwardis of Balle, ne Clerkis of Richene, ne Clerkis of Accountis, neither be occupied in ony feculer Dilice in Lordis Courtis. Most while feculer Men ben fusticient to bo luche leculer Dicis.

P. 123. 1. penult. for Paperr. Papers. -quel sit il ult for or right boundque of some

P. 124.

1.3

P. 124. 1. 34. add after Blifg. In his Tract against the Indulgence granted by Pope Urban VI to those who went with Bishop Spenser on the Croisade against the French, Dr. Wielif observes. that gif this faith [that no Man may affoyle Men of alle Synnes that they have do] were told to Popis and to Cardynals and Prelatis under them, by the Brace of God their Bargeyn of affoilinge and eke of curlynge schulde bygile fewer Folk that schuld holy triff in Crist. And agen. Thus may Men le that holy Churche schulde fond stable gif Wen assede them in Crist, and stode mekely in ther Degree,-

P. 126. 1. 30. add after Men. For it was then pretended to use Dr. Wiclif's own Words, that it: De domiculer Men schulde nogt juge of Cletkis, however nio divino. thei have done, thei have proper Juges as Popis MS. and Bischopis, and other Juges under them. But to this Dr. Wielif replys. Wel, fays he, I wort that Wen were wont by Jugement of Yngland to dampne Pressig and Clerkis toz Robberie and Thefte, and also for Traiterie and other smale Trespas, and gif thei nowe benge thes, thei des

npe the Regalie.

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Ibid. add in the marginal Note at the bottom after excluded, What seems to have given Occasion to the charging Dr. Wielif with want of Skill in reckoning the constituent Parts of the Church, is what he fays in his Trialogue Nec dubium quin in aliis du- Lib, IV.c. 17. abus partibus Ecclefia Scilicet militari brachio atque

popularibus.

P. 129. l. 21. add in a new Paragraph.

In his Homily on the Epistle for the 6th Day after Christmas-Day. Quanto tempore heres parvulus est. Gal. 4. he observes, That the Chirche that wandzith here is maad thal bi Mannes Lawe, fith mo ben spraungen bi Antichist than weren in the wide Lawe that ben now left as God bids And so the Chircheis now thral moze than in tyme of the wive Lawe, ath Mannes Lawis ben A a

ben worke than weren Goddis Lawis that now ben left. And Antichick is maan a Tutour of a Governour of the Chicche more kol than the Children chat schulden be governed by Goddis Lawe. And of alle Synnes that now ben this is most perilous and grebous that leesth the Fredom that Crist hath purchast and makith Men thial to synne and to send. And thus it were a moche Wertu to gete agen our former Freedom, and trowe no Prelate in this Chicche, but if he grounde him in Goddis Lawe. And thus Wen schulde schake awei al the Lawe that the Pope hath maad, and alle Kulis of these news Ordris but in as morhe as thei ben groundid in the Lawe that God hath geven.

P. 136. l. 4. add after better a new Paragraph.

Codd. Ric. By a Sacrament Dr. Wielif tells us he means James in A Tokyn that may be feen of a thing that may Bibli. Bodl. not be feen with any bodili Eye. Of such Sacraments he reckons Seven, but he dos not allow them all to be generally necessary to Salvation. For thus he says of Confirmation; Non tamen video

Trial, lib. quod generaliter fit hoc Sacramentum de necessitate

IV. c. 14. Salutis fidelium.

Ibid. lib. IV. Of Baptism he declares his Opinion that it is necessary to Salvation: Which he sounds on that Saying of Christ's to Nicodemus, John III. 5.

Except a Man be born of Water, &c. But he said it was no matter whether the Persons baptized were dipped three times, or had only Water poured on their thid lib. IV. Heads. He likewise observes that it is probable That

c. 12. Christ can without this Washing, spiritually baptize Infants, and by consequence save them; but then he cautions against neglecting the Baptism with Water, on Supposition that we are baptized with the Spirit. He elsewhere thus expresses himself concern-

Of the 7 ing the Minister of the Sacraments. We ben Sacraments taugt, says he, that no Man hath Power to mis MS. inter nistre them to the Puple, but if he be a Preest, cold. Ricd. saaf in time of Ped. For in time of Pede a Moman.

Moman map eriften a Chilo with full Will to criften it, and with thefe Woods perfitly ferd : N. I criften the in the Name of the Fadir of the Sonne and of the Holy Goft, so be it. * Zhe also * Sic MS. here a Mannes Schifte oz a Momans in Tyme of Pede. But nethles, Frendis, God fazbede that any Man take uppon him any more then he Schulde after the Didinaunce of God. He further cautions Men against Ceching Go D's 20101: Schip to litel and their own to miche: And obferves that Breeftig moun minifter to the Beople the Tokens of ache Sacrementis; but the Spiris tuall Grace withine that we fe not, is ministred to ug of Gop that is Preest and Bischop of our Soules. for if there weren Wen that wolden be turnio to the feith, and be maab Chaiften, a Preeft may well telle them the Articles of Bilebe. and counfeile them to be chaiftneb, and aftir thriften them in Watir; but God that gibeth them Brace to bilebe in bim, he chriftneth ther Soulis, that is to ley malchith their Soules fro the Uncleaneffe of all manner of Sinnes, and therefoze ben Childzen, and fumtimes Wen and Dipmmen criftened in Mater. This flews how Collier's H. far he was from denying the Necessity of Baptism, E. and understanding CHRIST'S Words John III. P. 585. c. 1. not of material Water, but of the Water which flowed!from our Saviour's Side.

Alla, fays he, in the Sacrement of Confir-MATION we Schullen understond that thoug the Bischop make a Cros with holy Ople with his Thumbe on a Childes Fozhede, og lon a Mannes, the Childe or the Wan releiveth not the Giftis of the Holy Gotte of the Bischope, but of the Bifte of God. Elsewhere he shews that the Orl with Trial. lib. which they anoint Children at this Time, and the Lin-IV. c. 14. nen Hood or Vail put over their Heads are a Ceremony of little Importance, and which has no Foundation in Scripture: And concludes That 'he does not fee that this Sacrament is reserved to * State Pre- * Episcopis Lates; Cafaris.

Aa 2

lates; that 'twould be more religious, and more conformable to the way of speaking in the Scripture to deny that the Bishops give the Holy Spirit, or confirm the giving of it: And that it feems to some that the trifling and short Confirmation of the Bishops, at that time used, with the Ceremonies added to it for the fake of Pomp, was therefore introduced by the Motion of the Devil, that the People may be mocked as to the Faith of the Church, and the State or Neceffity of Bishops be more believed."

Of the 7 MS.

P. 137. 1. 6. add after Law. Elsewhere he ob-Saerawents. ferves, That in Schrifte thoug we telle our Sinnes to a Pzeelr, and he put on us Penaunce, we are also assoiled never the rather, but if God that is the Preeste of Soules se that we so 20 to toith all our herres for our Sinnes, and that we be in ful Purpole and Wil to leve them evermoze aftir.

Trial. lib. IV. c. 25.

P. 140. l. 24. add after it. He elsewhere 'de-' fires Men not to believe that because the Priest prays for the fick Person, the Prayer of his Faith will fave him that is fick: And concludes That 'in the Sacrament of Baptism, and Confirmation, and all the rest, Antichrist has invented ' Ceremonies that have no Foundation in Scripture, and heaped them on the Faithful to the Burden of the Church.'

Ibid. IV. c. 22.

Ibid. 1. 33. add after Fornication. Elsewhere he observes That ' fince the Words of the Mind are of more Weight than those of the Mouth, and that to a true Matrimony Consent is required, it feems that that is not Matrimony which is only made by Words de præsenti: That they determine contrary to the Judgment of the Law of God, who give it for a Marriage from the * bare Words, I do take thee for a Wife: And that Veritas quidem illi videtur, quod affistente consensu conjugii, O domino approbante, subducto quocunque sen-

fibili figno foret satis, ideo lex conscientia, & consensus domini in bene viventibus in contractu hujusmodi rec-

ti [ime

* Ex nudis verbis.

tissime regularent. He likewise thought it probable quod tales qui non possunt procreare carnaliter Ibid. lib. IV. quodammodo illicite copulantur: And that no c 20. Contract Schulde be maab betwirt a pong Man Of Wedand an old baren Widowe for love of worldly loc. Ms. in-Muk: - foz thence cometh fon Debate and chardi. James Aboutrie and Enemitie and Waalte of Godes and 2. Sorbe ond Care pnowa. He likewise advises that eth Man * war that he procure no falle Di: * beware. borce for Money ne Frenfchip ne Enemyte (for CHRIST biddeth that no Man departe og twapne that God hath ordeined.) But only for Aboutrve that Part that kepith him clene may be departed fro pe t'others Bed, and for non other Caufe. And pif the clene Part mot live eber chafte the while the tother libeth, oz elles be reconfeiled a: gen. - Pethelels the clene may dwelle forthe with the tother that forfeiteth, by way of Charite. and Den supposen that that Way is grete Charite. gif there be Evidence that the tother wold do wel aftirmard. Elsewhere he observes, That 'he is Trial. lib. no ways pleased with the Multitude of the Cau-IV. c. 20,21. fes of Divorce, fince many of them are of human Appointment without any Foundation, as appears particularly by what has been decreed in cases of nearness of Blood: And declares that he will keep himself within the Bounds of what the Scripture teaches. ' He likewise opposed praying to Saints, and u- Ibid. lib.III. fing them as our Mediators, and pronounces them c. 30.

Fools who feek after any other Intercessor than Christ Jesus. He therefore proposes that The * Festivals of the Saints should all be laid aside, and only the Festival of Christ be observed, because then Christ's Memory would

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* Netwithstanding this bis Opinion be conformed to the MS. in Usage of this Church at that time, as appears by his Sermons, Bib. C.C.C. yet extant on the following Hely-Days, viz. The Vizil of Camb. K.15. St. Andrew, St. Andrew, the Octaves of St. Andrew, the 4°.

be fresher, and the Devotion of the People would not be so unduly divided among his Members. He concludes that 'tis' A Presumption and owing to excessive Covetousness and the want of Faith that any men are canonised for Saints.

Ibid. lib.IV.

As to Ceremonies, tho' Dr. Wicliff often complains of the excessive Multitude of them in his Time, and Peoples placing so much Religion in the Observation of them, that 'They would rather break God's Commandments, than neglest the least Ceremony.' Yet he owns it lawful to use them, and that 'it is necessary we should be led in the Way to Happiness, by some sensible Signs.' Accordingly

of Priestbood he speaks with Approbation of Kneeling and Knoc-

c. 14. MS. king on the Breaft at Prayer.

Fasting, he says, is enjoined only for the sake of producing an Act and Habit that is better, and so it is commendable as it is an Abstinence from Sin. And therefore he stiles it Pharisaical to set a greater Value on bodily Fasting or the breaking of it which are things visible to others, than on a spiritual Fasting or Abstinence from Sin.

Trial, lib. II. Dr. Wielif likewise opposed judicial Astrology, observing that 'the Foundation of the Astrolo-

Vigil of the Nativity of our Lord, the Nativity of our Lord, St. Stephen's Day, St. John Evangelist's Day, Holy Innocents Day, St. Thomas of Canterbury, Circumcision, the Vigil of the Epiphanie, the Epiphanie, the Conversion of St. Paul, the Puriscation, the Chair of S. Peter, St. Matthew's Day, the Annunciation of St. Marie, St. Philip and Jacob, the Vigil of St. John Baptist, the Nativity of St. John Baptist, the Vigil of the Apostles Peter and Paul, the Oslaves of St. John Baptist, the Translation of St. Martin, the Oslaves of the Apostles Peter and Paul, the Day of the Assumption, St. Bartholomew's Day, the Decollation of St. John Baptist, the Nativity of St. Mary, the Exaltation of the Cross, the Vigil of St. Matthew the Apostle, the Day of St. Matthew, St. Michael's Day, the Vigil of All Saints, All Saints Day.

gers Science is uncertain, and that they feigned or invented Opinions which they knew nothing of.

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He asserted likewise the Necessity of our being affisted with the Grace of God in order to our having any moral Vertue, and obtaining eternal Blessedness. Istas autem virtutes * quattuor, secut Ibid. lib. III. quamcunque virtutem moralem est impossibile inesse c. 2. homini nisi assit gratia Dei sui, quomodo, quaso, homo posset mereri beatitudinem vivendo & agendo se Fortitudo, Prudentia cundum beneplacitum Dei, nisi Deus ex magna sua Temperangratia hoc acceptet?

Concerning the Refurrection Dr. Wielif declared 1bid. 11b.

it to be his Opinion, that 'Tho' he was not III. c. 40. 'ashamed to own his Ignorance of what God would ordain at that time; or what or how much of the Matter which they now carry about them the Bodies of the Blessed will then have; yet he did not doubt that many corpulent and gross People carry about them here more Matter, than they will have after the Resurrection in their own Country.'

As to the Place where Hell is, he thought it Ibid, lib. IV.

probable that it is in the Middle or Centre of c. 43.

the World, at the greatest Distance from Heaven, and destitute of Light, and * all fort of * assistante Comfort.'

His Opinion of Images he thus expresses. Articles Thoug Ymagis maad trult yat representen verisims. No. 10. ye Poverti and Possion of Ihu Crist and oper alias Regi. Seyntis ven leful and ye Bokis of lewid Hen by Eccle. Gregori and oper Doctouris: Peyeless false. Imagis that representen worlds Glorie, and Prive of the Morlde, as if Crist and oper Seyntis hadden lybid yus and veservid Bliste bi Glorie and Pompe of the Morld, ben false Bokis, and work to ben amended or to be brent, as Pokis of opin Errour, or of opin Erest agens Tristen Feith.

Thoug Imagis moun be worthipid in a Manete, as for Signis of Seyntis or as Bokis of *levid *ignorant. A a 4 Wen Men, or as a White kepith cherli the Ryng of hir Weddinge for Love of hir Husbonde: Petheles to worthive them as Crist or his Sepntis is open Idolatrie. And it femeth plepn-In that alle those that onoure costli suche Idolis in spoilinge poze Wen with unjust Axingis oz Tallagis, Oppzeffingis, Extorcions oz other Fraudis: 02 in luffringe poze Wen to periffe foz Hungir, Cold oz other Wiretchidneffis foz which thei grutchen agens God, onouren moze Idolis that ben doumbe than oure Lorde JESU CRIST. foglothe if Ezechie the bleffid Bing brak the bralene Berpent commaundid of God to be mand, for the Puple gaf to it * Entens and Onour due to God alone, as it is open in the IV Boke of Kingis the XVIII Cap. hou moche moze a Cristene King with Allent of his Lozdis and treme Clergie thulb breke or brenne doumbe Idolis whiche neither CRIST ne his Apoliolis comaundiden, neither counseiliden to be maad, if the ample Duple both Adolatrie by them in settinge Hope in them, 02 nevinge honoure to them due to God alone, as in Imeringe bi luche Idolis, or in offringe to them either to riche Wen whiche the Lord CRIST commaundide to be gove to poze Men aloone.

In the same Place he observes of PILGRIMA-GES, That thoug it impgte be suffrid that sike Men go a Pilgrimage in the Rewine in visityinge the Placis of Separtis to escheme Spanis and to geve Godis to nedi Men, so that thei sette not Bope of Helthe in the forsid Amagis, neither seven the Werkis of Merci anentis pore Men which Crist commaundide under the Pepne of everlassinge Dampnacioun in the 25 Cap. of Mathu: Petheles to gon a Pilgrimage, and visite suche Placis in sette Hope of Helthe in doumbe Idolis, or in Imagis made with Mannis Pandis, in offringe to the Imas

So MS.

gis of to riche Men of the Woolde the Almes Dedis, that ben due to poze Men bi Commaundment of CRIST, is uttrilli unleful. and an opin Signe of Idolatrie, and fpoilinge and fleping of poze Aben and Apostatie either goinge abak fro Criftene feith. On the whole he concludes, That Certis bi fuche Imagis and nice Pilgrimagis the Werkis of Merci ben crueli withdzawe fro nedi Men, and the common Puple is nedeles and unprofitabli ocupied and entreeffid in Spnnis, and proude Clerkis and religiouse ben set so hige, that thei neither knowe God ne himalf, nether leculer Lozdis

duli, ne here poze Peigboris mercifulli.

He blames these he calls proud worldly Clerks for challenging Franchise and Pziviledge in ma- Great ny great Churches that wicked Men, open Curse ex-Thiebes, Mansleers that have bogrowed their pounded. Reighbours Goods and ben in Power to pape. 9. Ms. and make Restitution, there stullen dwell in SANCTUARY and no Man impeach them by Process of Law, ne oth sworen on God's Boby and used: And they meyntenen fliffy that the King mot confirm this Privilege and Deft of Thieves and Robbery in his Rewme, agentt Go D's helf, Righteoulnels and his oven Bath, by which he is fwon to do Juffice and Equity to all his liege Men. So he elsewhere observes in the same Tract, That all Clerks of Ibid. c. 20. our Lond femen * curled in this Point. foz in eche Parif Thurch a common Thief and Man: municate. fleer thall be received fourty Daies at the leaft. and no Law pals on him to make Relitution tho' he be of Power, and to punish him justly for chastifing of other Mildoers; but after fourty Days he that fortwere the King's Lond, and then many times he robbeth moze and fleeth moze Men in truft of fuch * Aefute. Alfo, he Sic. MS. fays, great Doules of Religion. as Westminfter. Beverly and other chalengen usen and mepntes

nen this Bribilebge that Whateber Thief oz Felon come to this holp Doule of Religion he thall dwell there all his Lofe and no Man impeach him, tho' he owe poor Men much Good, and have enough to pap it; and the he robb and flee every Right many Men out of the Franchifes, and eberp Dap come agen he fal be meenten's thereto by Airtue of this oven Derelie.

De Satana dem. MS.

* altho.

Of PETER PENCE Dr. Wielif thus writes, affu contra fi- The fecunde Werke of gooffip Derep that this Dreft arith his Bischop touchith Conscience of Men, that the Bischop teche his Child where gederunge of Petres Pens be groundid in Refon of Goddis Lame. For this Preest woot of Bileve that but gif the Gifte be thus groundid. no Preiat ne Angel of hebene Chulde mebe him to allent thereto. Sithen poze Peple is Spoplid inaw * algif thei ben nogt thus bigilid. But this Preff feith by Goddis Lame that aif his Hynge wole have this Monepe and all the Goddis that he bath, he wile with good Will gebe them him. Foz he redith in Goddis Lawe that Crist gave Tribute to the Emperour; but he weneth that no Man fundith that CRIST gabe Money to the Bischop or taugt Wen to gebe him, but if Goddes Lame taunt to nebe it. And oure Bileve techeth that we ben holden to fue Caist in the Things that we map, gif we wolen ever come to bevene, fo that fue CRIST in Dertues bi our Dower for this Meede.

> P. 145. 1.33. add after Matthews, This Tract is at the End of a MS. Vol. of Homilies on the Gospels fol. in 3 Parts in Trinity Colledge Library in Cambridge. C. 3. 4. and begins thus Egressus Jesus Mat. 24. Textus Matthei de Antichristo. This Bolvel tellith muche Wisdom that is hib to mani Men, and fpeciali for this Caufe that it is not alle rede in Churche. It is likewise

in a MS. Vol. in C.C. Colledge in Cambridge among

the Homilies on the Gospels for Holidays.

Ibid. 1. ult. add after dicendum. This is the first of the Homilies or Sermons on the Sondai Epistils throout the Year in the public Library at Cambridge MS. 349 Class. 4. and in the King's Library at Westminster, N°. 1567. The Title, according to this last MS. runs thus, Here begynneth the first Sonedai Pistil of Advent: Dominica prima: Scientes quia bora est. Rom. 13. The Homily begins thus, We taken as Bileeve that the Pistils of Apostils ben Gospelis of Crist.—

P. 146. dele the four first Lines.

Ibid. 1. 25. add after narrat. These Homilies are in a MS. Collett. in C.C.C. Library at Cambridge K. 15. and in the King's Library N°. 1567. the first of which Homilies is on the Vigil of St. Andrew. Stabat Joannes. Jo. 8° and beginneth thus. This Gospel tellith in Storie hom Christ generite his Disciples, and seith that John stode, and two of his Disciples. There is very little Difference betwixt the two Collecti. only that in the King's Library has Homilies on the Festivals of St. Thomas of Canterbury, the VII holy Brethren, and St. James which are not in the C.C. Collection.

Ibid. 1. 27. add after Christi. These are Homilies on the Week-Day Gospels, as Wednesdays, and Fridays, &c. They are in the Collecti. abovementioned. The first Homilie is on the Wednesday Gospel in the first Weke of Advent. Principium Evangelii. Mar. 1. and begins thus. Of Men schulde trowe in Crist that he is bothe God and Man. so Men schulde trowe to his allow. The Copy in the King's Library is here different. It dos not name the Gospel, and begins thus. This Gospel of Mark beginneth hou Crist was teld in the oold Lawe, and hou al his List was figured both in Patriarkis and in Prophetis.

Ibid.

Ibid. L. 29. add after &c. These are Homilies on the Sundai Gospels throut the Year. The Copy which Bishop Bale saw seems to have been according to that in the publick Library at Cambridge MSS. 349. Class. 4: In which Copy the first Homily on the Gospels is on the first Sondai Gospel after Trinity. Homo quidam erat dives, Luc. 16. and thus begins, Crust tellith in this Parable hou richesse ten peresons. But according to the Copy of these Homilies in the King's Library N°. 1567. The first of them is on the first Sondai Gospel of Advent, Cum appropinquasset Jesus Hierosolimis, Mat. 21. and thus begins; This Gospel tellith of the secunde Advent of Crist.

P. 147. l. 1, 2, 3, 4, 5, 6. dele this Paragraph and read thus. In the MS. Copy in the King's Library at the End of the Commune Sanctorum is written, Here is eendid the Commune Sanctorum, and now bigynneth the Propre. But in the C.C.C. MS. it is ended thus, Explicit Commune Sanctorum, and the Vol. of Homilies that follows on the Gospels for Holy-days is begun with an Homily entituled Expositio Evangelii Matthei, on this Gospel, Egressus Jesus de Templo Mat. 24. which seems to be the same with that mentioned by Bishop Bale N°. 5. and to be here misplaced, as several other Homilies are in these Collections.

P. 148. l. 20. add after oportet. This and N°. 37 are in a MS. Vol. of Tracts in the Library of Trinity College in Cambridge. MS. 326. 8. C. 5. 8.

which contains the Tracts that follow.

In De Ente communi. In primis supponitur Ens esse, boc enim non probari potest, nec ignorari ab aliquo.

2. De ente primo. Extenso Ente secundum ejus maximam ampliationem, possibile est venari

in tanto ambitu Ens primum.

3 De purgando Errores, & Veritate in communi. Consequens est purgare Errores. 4. De purgando Errores & Universalibus in communi. Tractatu continentur dicta de Universalibus.

5. De Universalibus. Tractatus de Univer-

salibus continet 16 capitula, cujus primum.

6. De tempore. In tractando de Tempore sunt aliqua ex dictis superius capienda.

7. De Intellectione Dei. Illorum que insunt

DEO communiter quadam insunt sibi soli.

8. De scientia Dei. Ex dictis superius satis liquet quod scientiam quam Deus.

9. De Volitione Dei. Tractando de Volitione

Dei quam oportet ex dictis supponere.

vestigare de distinctione & convenientia personarum quas credimus plena side

11. De Ydeis. Tractando de Ydeis

primo oportet quarere si sunt.

12. De potentia productiva Dei. Verita-

tum quas Deus non potest renovare.

13. De Sermone Domini in tribus parti: Licet totum Evangelium. This Tract is all in Latin and divided into 4 Books.

P. 150. l. 12 add after entituled. Enarratio compendiosa & pia in Psalterium 4° Lat. It thus be-

gins, Magnam abundantiam Confolationis.

P. 151. 1. 18. del. Of this there is, &c. and add after alias. The Reader will find a Copy of this

Paper at the beginning of this Supplement.

P. 153. 1. 4. add after 47. Of this Paper there is a Copy in Walfingham's History p. 206, 207, 208. which he intimates was drawn up by Wicliff, and delivered by him to the Popes Delegates 1378.

P. 154. 1. 24 add after Joanni See No. 150.

P. 155. 1. ult. add after read. It is likewise in the Collection of Dr. Wielif's Tracts in Trinity Coll. near Dublin, and thus begins; Crist comandith to his Disciplis and to alle Tristen Wen to understonde and see the sows Dow of Pharises, the which is Apacrisp.

P. 156.

P. 156. l. 34. add after Jesus. This is one of the Homilies on the Holy-Day Gospels in the MS. Coll. in C.C. College in Cambridge 4°. K. 15. In Vigil. Ascentionis. Sublevatis Jesu oculis. Jo. 17. This Gospel of Jon tellith what looves wens Soules schul epte, so Woodis of the Gospel ben Bred of Lips to Mens Soules.

P. 157. 1. 29. add after Tyri. This is one of the Homilies on the Sunday Gospels in the Collect. in Trinity Coll. Libr. MS. 349. Class. 4. It is on the Gospel for the 12th Sondai after Trinity. Exiens Jesus de finibus Tiri: Mat. 7. This Gospel tellith a Miracle of Crist to Men to love him.

Ibid. 1. 31. add after se. This is another of those Homilies. It is on the Gospel for the 11th Sunday after Trinity. Dixit Jesus ad quosdam qui in se considebant tanquam justi. Luc. 18. This Gospel tellith in a Parable hou that Men schulden be.

meke, and not justifie hemfilf.

P. 158. l. 9. add after dicit. This Tract is in the King's Library E. 1732. p. 67. The Prologue of it begins thus. Seput Poul the Apostle seith that alle the that wolen spee mekeli in Crist Ihesu.— The Exposition thus begins; The unsoping of Seput Joon bitokeneth Pzelatis of hooli Chirche that understandith the Wois of the Gospels.

* Bib. pub' P. 163. 1. 18. add after Help of alle Crissen

Cantab. No. Peple, bi the grete help and Merci of God

Codex Mis shalle teche symple Men and Alpmen of good

cell. Ang. Will the right Map to hebene. * This Tract is

No. 466. the first in several Volumes of Tracts of Dr. Wic
12°, en. The lif's whose Titles and Beginnings are as follow.

Treatise.

2. The Ground of al Goodnes is stidefaste
Bib. Feith eithir Bileve. This seems to be the same
Sancti Joan-with that which Bishop Bale calls In Symbolum Finis Coll. G. dei. No. 152.

28. enti. Wiclif's Exposi. † 3. A Prolog on the 10th of Mark. A Man on the Cata-askyde of Crist what he schulde do to have ebism. the Tpf that ever hal last. — here bigynneth the Ten Commandmentis of God, Exo. 20.

4. The Charge of the X Heestis. These

ben the heeftis of Gon.

s. A Prolog on the Pater Noster. CRIST seith who that loveth hym schal kepe hys Commandmentis, and thei that kepen hem ben hise frendis, as he seith hymself in another Place, and he wole here hys frendis.

6. Here bigynneth a devout Praier of our Lord sefu Criste. G Thou hie, increat and everlasting Trinitie, that is to sei, Almighti God the Fadir, Almyghti God the Son, Almyghti

Gop the hooli Gooff.

7. Here bigynneth the Magnificat.

8. Here bigynneth a Letanie of our Ladi that St. Anselm made. Lozd have Merci

upon me.

9. Here bigynneth the Myrrour of Synnes. Foz that we ben in the Urpe of his falinge Lpf, and our Dapes Passen. This Bishop Bale

calls speculum peccatoris No. 101.

10. Here bigynneth a Tretys that speketh of the three Arrows that schulden be schet at Domys Day to hem that schulden be dampnyd. Deut. 32. This seems to be the same Tract that Bishop Bale calls De tribus sagittis N°. 100.

me. CRIST not compellunge, but fresi St. Johns. councellunge eche Man to parfyte Lyf seith

thus.

12. A good Tretys of Patience. But who that Of vertulis berili fed with thilke Breed that came down ous Patience from Devene.

13. A good Tretys of Temptation. Whane pou are tempo, either troubled have Appnde

of thilke Bemedi.

14. A good Tretys of a notable Chartre of The Char?
Pardon of our Lord Jesu Crist. Everi wise tre of He.
Man that clepmeth his Critage, either asketh
grete

grete Pardon kepeth billi and hathe oft Appnde upon the Chartre of his Challenge.

15. A noble Tretys of the Soul and Flesche. Almighti God seith by holi Job that alle Mans Lyf upon Erthe is fatige.

16. A noble Trete De nomine Jesu. Whoeper thou be that araiest thee to love God.

17. A principal Trete Of the Love of Jesu. O onli Lozd be to my frery as loves bi Dep and bi Praht.

19. Item, Of Love of Jesu and of Mekenes.

To ony Degre of very Love of Jesu may no Soul attenne but if he be verili meke.

The Effect 19. Of Wille, and of despysinge and of veyne Gloof Wille MS. rie. Every Deve praisable or reprovable St. John's. of Mannes Mille, it hath either Praisinge cither Reprovinge.

20. De actyf Lyf and contemplatyf. CR 18 T lovid mpche Marie and Martha her Sister as

the Golpel tellith.

of Chastity 21. Fyve Chapitris to hem that wold lyve chaste.
and Virgini- I wayte this Treatps in spue schort Chapiteris
to hem that wolen lyve chasse, in token of the
spue most scharpe Stones the which in Figure
K. David chees out of rennynge Kiver to overcome with the Grant Golie.

P. 165. l. 7. dele the two next Lines, and add after verbi. This Tract is in Latin in the King's Library E. 270. Fol. and begins thus. Prelibato tractatu de Anima restat de benedicta incarnatione & dividitur in 13 capa. Primum declarat quod Christus est summa humanitatis & per consequens creatura. Secundum quod hec sententia discrepat ab heresy Arriana.

Codd. Ric. P. 174. l. ult. A Trete of three. Three fameli in thingis distrien this Morld, fals Confesiours, Bi. Bodlei. 3. fals Afen of Lawe, and fals Marchauntes.

Of the Seven Sacraments. We ben taugt that no Man hath Power to mpnistre them to the Puple, but if he be a Pzeek, saaf tyme of Pede.

Of Wedlock. The Lif of the Virgin Marie. These seem to be only Extracts from Treatises on

these Subjects.

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At the End of the MS. in the Library of Trinity Coll. in Cambridge B. 9. 34. entituled Commentaries on the Pfalms of David, Oc. which is the fame with that in the King's Library No. 1512. which begins thus, Here beapnneth the Prologe uppon the Sauter, that Richard Derempte of Hampole translated into Englyshe after the Dentence of Pocours and Acloune, are the following Hymns translated and commented on in the fame Manner as the Pfalms, These may have been done by the same Hand which translated the Pfalms: Tho' I do not find that any fuch Translations are ascribed to Hampole by Leland. Mr. Wharton indeed tells us that he commented on the Brit. p. 349. Songs of the Old Testament used in the Celebration of Divine Offices, but he fays not a Word of his vei H. L. translating any of the Hymns taken out of the New P. 35. Testament. On the other hand Dr. Thomas James rells us that ' Dr. Wielif translated and comment- P. 14ted on the Pfalms of David, the Te Deum, Nunc dimittis, the Magnificat, and other Hymns now read and retained to this Day in the Usage and Liturgie of the Church of England.' Bishop Bale feems likewife to have thought this Translation and Comment to be Wielif's since he ascribes to him a Tract On the Holy Songs or Hymns which begins Conficebor tibi Domine quoniam, which is the Beginning of the first of the Hymns in this Collection. I shall therefore set down the following Account of them.

De Scrip.

App. Ca-

A pology.

. 1. Canticum Ysaix 12° Confitebor tibi Domine, &c. That is to the lovinge of thee I schal Schribe mp Spmies, and that I schal do for thei displesen thee.

2 Canticum Ezekiæ Isai. 38. Ego dixi in dimidio dierum, &c. Hezekiah the King after his Bekes nels and gramtpinge of Lyle fibeteen yeeres, overloveth God.

3. Reg. 1. cap. 2. Exultavit cor meum in Domino, &c. Helkanah who was fadge of Sa-

muel had two lapbes.

4. Cant. Moys. Exod. 14. Cuntemus Domino, gloriose enim magnificatus est. Wee that ben labor out of Egypte.

* Sic. MS. 5. Abacuc. * 5°. Domine audivi auditionem tupro 3°. am &c. Lozd thrugh the Privite of the Incarnation I knew thee our God, having Merci on thin handi Weeth.

> 7. Dan: 3. Benedicite omnia opera Domini Domino — This Platine was made after a Miracle that God dpbe in the Tome of Nabugodonosor.

8. Te Deum laudamus. It is communii feibe that this Song was maad of Austin and Ambrose.

9. Luca 1°. Benedictus Dominus Deus Israel. — This Plaim is of moze Authozity than the Song befoze, foz it is Bilceve of the Gospel as Luc tellith.

Io. Lucz. 1°. Magnificat anima mea — Out Labp Ste Mary after the greetinge of Gabriel, and the concepbinge of Goddes Son.

11. Luc. 1°. Nune dimittis. - This is the threbbe Plaim lingen of Preelis again thei go

to her Bedde late on Apphtes.

It is leide communite that there ben the Leedes—This Comment is imperfect and ends with that Verse, there is one Person of the Fadze, another of the Sone

State of the a marginal Note. * According to the Account Church. Ap. given in the Cotton MS. The first Convocation held

held by this Court was May ar. the fecond Convocation the Offaues of Corpus Christi, and Nicholas Hereford, Philip Repyndon and John Afton did not appear 'till the third Convocation, when they refusing to answer plainly to the Conclusions objected to them, the Arch-Bishop prefixed to them the 12th of the Calend's of July as a June 20th. peremptory Day, for them to answer upon; at which fourth Convocation of the Court they answering ambiguously and not clearly, the Arch-Bishop condemned Master John Afton as an obstinate Heretic, and superfeded the other two prefixing them another Day, eight Days after, to appear before him. viz. July of in Chaife Church Canterbury, and because they did not then and there make their Appearance, pronounced them contumacious, and folemnly denounced them excommunicate withall their Fautors. But there feems to be a Mistake in this Account as to the Time of Holding the 2d and 3d Convocations which could not be the Octaves of Corpus Christi June 34: and May 19. if the first Convocation was May 21.

Thus I have done what I could to compleat the Hiftory of the Life and Troubles of this great and excellent Man, and to windicare his Memory from those Calumnies and Abuses which bave both formerly and of late been cast upon it. I sould have been glad that this had fallon to the Los of Some other Man whose Abilities and Circumstances were better suited to fuch an Undertaking than, I'm sensible, mine are: And that the good Wish of the present learned Bishop of PETERBOROUGH had taken Place, viz. that A fair Account of the Life and Writings of the learned and pious Mr. John Wiclef would be drawn ter up by some sober Student at Oxford (as in Duty of Carlisle. bound) where Wiclef form'd his Studies, and p. 9. spread his Doctrines; and where it was the singular Credit of that noble University to defend his Bb 2 Person,

Third Let-

Person and maintain his Character, and to give -publick Attestation of his Abilities and Merits even after his Death, to confront and filence his peevish Adversaries, But not finding any Reason to bope that any one elfe would engage in Such a Work, rather than it bould not be done at all I resolved. bowever unfit I thought my felf for it, to undertake it. Could I have been Spared from attending to this large and populous Cure, to have frent some Time in each of our famous Universities, there might perhaps have been fewer Omiffions and Miftakes than I'am afraid the Reader will find in this Effay. Particularly I might have been enabled to give a more compleat Account of Dr. Wiclie's Writings than I have now given. But I hope fome Friend or other to the Memory of this good Man and worthy Confessor will yet arife who will rectify what Mistakes I have made for want of Light, and fupply the feveral Omissions and Defects with which I'm afraid this Effay of mine is attended. Is which we smill out or an innove A

To any Free and son below labely and instance.)

Meregate, May 27, 1720.

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A Collection of Papers referred to in the SUPPLEMENT to Dr. WICLIF's Life.

tations of wall at No I'm smarts to live gives

Determinatio quedam Magistri JOHANNIS Codd. MSS.
WYCLYFF de DOMINIO contra unam Archi. B. 10.
monachum.

DING AND APPROPRIES

Nter alia doctor meus reverendus intromittit se de jure Regni ANGLIE vitiando jus idem, ut videtur, multum implicite & explicite. Ego autem cum sim peculiaris Regis clericus talis qualis volo libenter induere habitum responsalis defendendo & suadendo quod Rex potest juste dominari regno ANGLIE negando tributum Romano Pontifici: Et quod errores regno impositi sunt falsi, & fine evidentia rationis vel legis sibi impositi: Sed sub conditione hoc affero, quod doctor induat habitum responsalis vel argutoris, se objeiens ex adverso, quod fit falfum & pseudo-evangelicum quod domini temporales possunt in aliquo casu ligittime auferre ab Ecclefiasticis bona sua: Et cum Rex ANGLIE frequenter sic abstulit secundum leges & confilium Anglicanum, nec potuit legittime sie facere, (si enim possit videtur ex opinione sua sequi quod Rex non possit legittime hoc facere,) & sic Leges Anglicane & confuerudines pacticate forent illegittime vel pseudo-evangelice in hac parte. Et revera si doctor, ut fingit, sie crederet, videtur tunc quod de lege correptionis fraterne, & professionis Legis Evangelice foret si se pro defensione hujus veritatis & destructione gratanter se exponeret. Bb 3

Tunc enim cessarent amerciamenta, forisfactura. & affesme quibus Rex poterit monachos & clericos cum delinquunt punire. Secundo, afferit idem doctor, ut feola teffatur, quod in willo cafu licet viros ecclefiasticos coram seculari judice conveniri: Et allegat ad hoc Archidiaconum in Rofario, & multas alias leges: Et per confequens cum Jura & Consuerudines ANGLIE affirmant licere judicibus secularibus in causa civili, in causa proditionis, furti, homicidii & fimilibus convenire religiosos in curia Regis, videtur impugnare Jura & Confuetudines Regni. Cum igitur credit affensum suum ese justitiam, & ego, ex adverso, assensum meum esse justitiam sibi oppositam, videat si volit suam defendere opinionem sive sententiam, & ego libenter volo me exponere, ex adverso tenendo quod Jura ANGLIE in bac parte funt nullo modo Juri contraria: Et quod omnia dicta legum & doctorum que videntur sonare istiusmodi, intelligenda funt quod non licet tradere clericum ad tale examen nisi juris casu & ordine reservatis vel observatis. Sic enim videbitur, si doctor loquitur ex corde volens defendere justitiam, ego non dubito quin jura excipiunt confuetudines & casus alios. Unde huc ulque non audebat Ecclesia Romana dirumpere Leges secularium dominorum generales sancitas & rectificatas antequam fuerat sic dotata de lavco feodo, de jure personatus, & sibi similibus. Nec audebat negare sequelam quin si juxta legem cujuscunque regni nulli facre scripture contrariam, temporales domini ita possunt, tunc legittime ita possunt. Lex enim civilis non distruit, nisi forte fuerit lex iniqua, quod doctor asserit de Lege Auglie memorata. Item tertiò afferit quod omnis ablatio rerum ab Ecclesia est injusta. Interdum, ut dicit quod non est possibile- Regem auferre Ecclesiasticis omnia bona cujuscunque Ecclesie nisi sic * Sie MS. proauferendo peccet * moraliter. Ideo, ut dicit, gloffa mea que dicit quod bulle, leges & consuetudines prohibentes ablationes temporatium ab Ecclesia in-

telligende

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mortaliter.

telligende funt de ablationibus injustis, est nimis Superflua. Et sic innuit quod quicunque Rex abstulerit vel auferat temporalia clericorum vel religioforum injuste fic fecit vel faciet. Ego autem, ex adverso, offero me ad sustinendum vel suadendum quod talia & temporalia possunt juste ac meritorie auferri ab Ecclesia quamcunque humanis legibus fuerint confirmata. Si autem ego affererem talia contra regem meum, olim fuissent in parliamento dominorum Anglie ventilata: Sed opiniones sunt diffamate ut fint inter homines * amitate. Unum * Sic MS. tamen scio quod periculosius est in hac parte hodie impugnare confuetudines & jura regnorum tamdiu a facris primoribus approbata, quam est reprobare aliquam veritatem quam ego publico. Requirit autem doctor meus cum suis fratribus, cum nimis vehementi instantia, cum ebullicione spirituali & tumore quod ego respondeam ad formas argumentorum suorum & specialiter ad formam & materiam quam fecit pro Papa contra jus Domini Regis. Omne, inquit, Dominium donatum sub conditione ad conditionis destructionem dissolvitur: Sed Dominus Papa donavit Regi nostro Regnum ANGLIE fub conditione quod ANGLIA 700 marcas solveret curie annuatim, que conditio per tempus & tempora est substracta: Ergo Rex Anglie olim decidit a vero Dominio Anglie. Et miror quam plurimum quod cum tanta instantia expetunt solutionem hujus rationem & tractatum istius materie, & specialiter cum * tum sit ipse mihi & rationibus meis indifferens, fed cuincunque speculativo theologo pro tamen. vel legiste. Et pepigimus quod non quærendo diverticulas alienas † piplimat fructus * q colimus vel am- + Sic. MS. bages procedat directe ad improbandum questionem quam principaliter pepigit impugnare. Sed tres cause dicte sunt michi cur homo facit; primo, ut persona mea sic ad Romanam Curiam disfamata, & aggravatis censuris ab ecclesiasticis beneficiis sit privata. Secundo, ut exhinc sibi & suis benevolentia Romane Curie sit reportata. Et tertio B b 4

* Sic MS.

Sic MS.

tam ut ut dominante Domino papa Regno Anglie liberius, capiolius et voluptuolius fine freno correptionis fraterne fint Abbathiis civilia Dominia

cumulata. Exhinc quidem dicitur quod, ad Regni injuriam, exceptiones impetrant Thefauri Regni exhaustivas. Ego autem tanquam humilis & obedientialis filius Romane Ecclesie protestans me nichil velle afferere quod sonaret injuriam dicte Ecclesie, vel rationabiliter offenderet pias aures. Primo ergo transmitto Doctorem meum reverendum ad solutionem hujus argumenti quam audivi in quodam Confilio a Dominis secularibus esse datam. Primus autem Dominus in armis plus firenuus fertur taliter respondisse. 'Regnum, inquit, Anglie per gladium suorum procerum ab olim quasitum est, & contra hostes invadentes eodem gladio desensatum. Sic enim tributum violente exactum a Julio CESARE, fortificato Regno, rationabiliter est substractum quod secundum principia * aql. nullum violentum eternum five perpetuum. Cum ergo fit idem judicium de dicto redditu Romane Curie sane consulo quod negetur penitus nisi papa manu valida ip-' sum poterit extorquere. Quod si temptaverit, meum est pro jure nostro resistere. Secundus Dominus arguit sic. Nullis, inquam, debet concedi tributum vel redditus nifi subjectis capacibus: Sed Papa non est capax hujus vectigalis, 'ideo, supposita fraterna subventione, debet sibi talis exactio denegari. Debet enim Papa esse sequax precipuus Christi: Sed ipse Christus noluit elle proprietarius Civilis Dominii, nec per confequens Papa debet. Nam Mat. 8. quam avarus secularia dominia sentiens, promiserat sequi Christum, sic respondit ad mentem sponte promittentis, Vulper, inquam, foramina babent, volucresque celi nidos, filius autem bominis non habet " uhi caput fuum reclinet. Quafi dixisset, noli putare quod docebo te facere mirabilia fanitatum ut ex corum questu acquiras civile dominium, quum

* Sic MS.

quum nec ego nec mei discipuli volumus esse proprietarii hic in via. Cum igitur debemus Papam ad observantiam religionis sue astringere, probatur quod tenemur in exactione hujus conditionis civilis resistere sibi. Tettius Dominus arguit fic, Videtur mihi quod ratio facta & ejus fundamentum retorqueri poterit in Romanum pontificem. Nam cum Papa fit servus servorum Dei, probatur quod non reciperet vectigal de ANGLIA nisi propter ministerium persolvendum. Cum ergo non edificat Regnum nostrum nec spiritualiter, nec corporalia, sed defalcando temporalia per se & suos comfortat pecunia, favore & confilio inimicos, videtur quod debemus provide premissam petitionem subtrahere: Subtracta enim per se causa, subtrahi debet & * methodum ad eandem. Et quoad affumptum * Sic MS. fatis experimur defectum Pape & Cardinalium tam in corporali quam in spirituali suffragio. Quartus Dominus. Videtur mihi quod de jure Regni cui sumus astricti, debemus Pape resistere in hac parte. Nam juxta principia Pape ipse est capitalis dominus cunctorum bonorum datorum vel mortificatorum in Ecclesia. Cum ergo circa tertiam partem Regni vel amplius sit mortificatum Ecclesie, videtur quod Papa sit Dominus ' illorum omnium: In cujus fignum post vacationem particularis Ecclesie per mortem prepositi exigit tanquam illorum bonorum dominus primosfructus. Cum ergo in Civili Dominio non posfunt esse duo dominantes ex aquo, sed oportet quod unus sit capitalis dominus, & alter subdominans, videtur quod oportet vel concedere pro tempore vacationis Papam esse tenentem Regis Anglie vel è contra. Regem autem nostrum nolumus in hac parte fibi subjicere, cum donans quisque ad manum mortuam fibi reservat capitale dominium. Immo relinquitur quod Papa debet pro isto tempore esse Regni vel Regis subditus vel vassallus: Cum ergo continue defecit ab ejus

* Sie MS. 6
pro foris fe- 6
cit.

ejus homagio atque fervitio, videtur quod olim negligens fore fecit, nec funt tales conditiones minute quoad tempus & pretium parvipendende, cum talia parva tracta in confequentiam, ex processu temporis adolentur in majora; cum enim ex latenter vel repente mortificatione dominorum ANGLIE vendicat Papa effe utilior Dominus quam Rex ANGLIE ipfum pertinens ad coro-Quintus Dominus. Monet me plurimum utrum illa conditio fuit addita propter beneficium absolutionis, vel relaxationem interdicti vel exheredationem qua Papa Regi Johanni reddidit regnum nostrum: Quia certus sum quod non pure graviter in perpetuam elemosinam concessit curie talium donum, Si primo modo vel secundo, dico quod tunc debet conditio ex inhonestate symoniaca interrumpi. Non enim licet dare spirituale beneficium, interveniente sic gravati pacto propter redditum temporalium reddendorum ; quum Mat. 10 Gratis accepiftis gratis date. Immo videtur quod Rex & regnum exciderent in curia a Regni * domino, si non cum illis patribus resisterent conditioni hujus inhoneste. Si enim in partem † pme & penam peccati Papa Regi nostro injunxit, videtur quod pauperi Ecclesie ANGLIE cui Rex injuriatus est in partem restitutionis, & non sibi conferenti absolutionis beneficium, affignaret elemosinam hujus. Non enim sapit religionem Christi, † Absolvam te sub conditione quod in perpetuum des mihi annuatim tantam pecuniam : Videtur quod frangentis fic fidem Christo licet pactum inhonestum infringere. Immo videtur rationale quod pena

* Sic MS. pro dominio.

+ Sic MS.

^{††} Johannes Rex-totum Regnum suum Anglic & Hibernia Deo & beato Petro Apostolo, ejusque vicario catholico Innocentio Papa HIO, successoribusq; catholicis in remissionem peccatorum sucrum totiusq; generis sui, in 1000 marcis, scil. pro Anglia 700, & pro Hibernia 300 constituit censuale.

Triv. Anna. p. 158.

redundans in peccantem, & non iniquitatem immunem infligi debeat. Cum ergo redditus talis annualis folummodo non in penam peccantis Regis redundat, sed vulgi panperculi & immunis, videtur quod plus sapit avaritiam quam penam salutarem. Si tertio modo Papa foret capitalis dominus Regni ad quem ex pacto Regis Johannis foret Regni Dominium devolutum. Quo dato fequitur-quod Papa poffet quumcunque voluerit ex ficta forefactura exheredare Regem Anglie, & fuum quem elegerit advocatum preficere, Non fimus ergo, si quei, obstantes istis principiis? Sextus Dominus. Videtur mihi quod factum Pape, ut innexit tertius Dominus, in caput proprium retorqueri potest. Nam si Papa donavit Regi nostro Regnum ANGLIE, ut pretendit, verbaliter, & non donavit Dominium cujus non erat Dominus, quia aliter fuit donatio nimis sophistica, tunc fuit Dominus Regni nostri. Et cum non liceat alienare bona Ecclesie sine rationabili recompensa, videtur mihi quod non licuit Pape alienare Regnum tam fertile pro tam pauco redditu annuali. Per idem enim posset alienare omnia regna & dominia * agacentia Romane Eccle- * adjacentia. tie pro redditu nimis stricto, quod foret inconveniens apud eos. Et si consentimus suis principiis, videtur quod potest fingendo fraudem Ecclesie ultra quintam partem valoris regnum nostrum ad votum repetere. Ideo oportet, ut dixit Quintus Dominus, obstare principiis: Immo cum Christus sit Dominus capitalis & Papa peccabilis, qui dum fuerit in peccato mortali, fecundum theologos, caret dominio, & per consequens non derivat ANGLICIS jus ad regnum; videtur quod fufficit nobis ad unum Regni Dominum refervare nos a mortali & communicare bona nostra virtuose pauperibus, & sic tenere regnum nostrum, ut olim, immediate de Christo, cum sit ipse capitalis Dominus per se sufficientissime quod licet creature dominium autorizans. Septimus Dominus

minus. Miror quam plurimum quare non tan-

* Sic MS. pro qued.

pro ipfis.

gitis Regis imprudentiam & Jus Regni; i qui stat quidem quod improvida Regis pactio ex peccato suo ingruens, non debet vergere sine consensu Regni legittime ad perpetuum ejus detrimentum. Sed dicitur quod Rex Johannes ex ejus peccatis gravibus percuffus stultitia, cum, fecundum politicos, omnis malus ignorans illegittime fine legali consensu Regni obligavit se Curie, ut notatur; Ideo non est equum quod Regnum tamdin portet penaliter onus suum. Licet enim fingatur obligatio sub sigillo Regis aureo, & paucis figillis Dominorum feductorum appositis, quod Regnum Anglie persolveret perpetuo Curie tantum aurum, tamen cum alii domini qui nunquam consenserunt proportionato tamen ad suum dominium habent interesse, videtur quod non fuic confensus Regni legitrimus, aliter enim injuriaretur illis Dominis defendentibus cum peccatum * Sie MS. tributum * ipsi, & sui fine causa contribuent. Oportet ergo, juxta consuetudinem Regni, ad tale commune pedagium quamlibet personam Regni in se vel suo capitaneo consentire. 'Non ergo dat carta cum sigillis quibuslibet appositis fidem ut debeat annuatim dictum tributum persolvere tantum, quia omnia ista possent a falsariis privatim sieri, Tamen quum licet affuerit Regis & paucorum seductorum confensus plenarius, defuit tamen illis Regni authoritas & consentientium plenitudo. Istis ex prudentia Dominorum suppositis, videtur mihi facile respondere ad formam & materiam argumenti. Quoad Formam, patet quod defuit, cum sit falla cia consequentis: Ac si sic argueretur, ex dissolutione conditionis consequentis ad materiam rei vel alterius rationabilis perditur donum conditionaliter devoti; ergo per idem ex dissolutione conditionis quantumcunque inhoneste. Ideo probatur nisi Doctor probaverit mihi contra rationes Dominorum Anglie rationabilitatem illius conditionis

exposite, ratio illa non militat contra justiriam Domini Regis nostri sed, si non fattor, ante diem in quo cessabit omnis exactio non rectificabit quod hec condicio fuerit rationabilis & honesta.

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N°. II.

Epistola Willielmi Cantuariensis super condemp. Bibli. Cotton. natione heresium Wickleffi in sinodo. Cleop. E. IL fol. 155.

TILLIELMUS permissione divina Cantuarienfis Archiepiscopus totius Anglie primas & Apostolice sedis legatus, dilecto in Christo filio fratri Petro Stokys sacre pagine profesiori ordinis Carmelitarum ; Salutem, gratiam & benedictionem. Ecclesiarum prelati circa gregis Dominici fibi commissi custodiam eo vigilantius intendere debent quo lupos ovium vestimentis indutos ad rapiendum & dispergendum oves noverint fraudulentius circuire. Sane frequenti clamore & * devul- * Sic MS. gata fama, quod dolentes referimus, ad nostrum pervenit anditum quod licet secundum Canonicas fanctiones nemo prohibitus vel non missus absque sedis Apostolice vel Episcopi loci authoritate sibi predicationis officium usurpare debeat publice vel privatim; quidam tamen cum eterné dampnationis filii infaniam mentis producti fub magne fanctitatis velamine virtutem ejus abnegantes, auctoritatem fibi vendicant predicandi ac nonnullas propositiones & conclusiones infra scriptas hereticas erroneas atque falfas olim ab ecclesia condemnatas, & determinationibus ecclesie repugnantes que statum totius Ecclefie & tranquillitatem Regni subvertere & enervare minantur, tam in Ecclesiis quam plateis & aliis locis prophanis infra nostram Cantuariensem provinciam non verentur afferere, dogmatizare.

tizare, & publice predicare, illis nonnullos Christi fideles inficientes, & a fide Catholica, fine qua nulla est salus, facientes flebiliter deviare. Nos itaque attendentes quod tam perniciosum malum quod in plurimos serpere poterit eorum animas letali contagione necando, non debeamus, ficut nec +'Sic MS. debemus, sub diffimulatione transire † nec fanguis

pro pe.

eorum de nostris manibus requiratur, sed id quantum nobis ex alto permittitur extirpari volentes de quam plurimorum fratrum est suffraganeorum nostrorum consilio & assensu, convocavimus plures sacre Theologie Doctores ac Juris canonici & civilis profesiores, & alios clericos quos famociores & peritiores de Regno credimus, ut super dictis questionibus vota sua dicerent & sentire. Verum quod premissis conclusionibus & affertionibus in nostra & corundem confratrum & doctorum convocatorum presentia patenter expositis & diligenter examinatis finaliter est compertum nostro quod & corum omnium communicato confilio declaratum quafdam questionum illarum hereticas este, quasdam vero erroneas atque determinationibus ecclefie repug-Sie MS. nantes sic inferius * disterbuntur. Vobis commit-

pro distribu- timus & mandamus in virtute obedientie firmiter in-

+ Sic MS, jungentes, quatenus publice † moveatis & inhibeafor, pro mo- tis prout nos presentium tenore * movemus pro 2° & 3° ac districtius inhibemus pro prima moni-* monemus cione unum diem pro fecunda alium diem & pro tertia monicione canonica & peremptoria unum alium diem affignando, ne quis de cereto cujuscunque status aut condicionis existat, hereses seu errores predictos vel corum aliquem teneat, doceat predicet seu desendat in Universitate Oxon, in scolis vel extra, publice vel occulte, aut herefes seu errores hujus vel earum aliquem predicantem audiat vel auscultet, seu ei faveat vel adhereat publice vel oc-+ for Ser- culte, fed flatim ranguam + specimen venenum pestiserum emittentem sugiat & evitet sub pena excomunicationis majoris quam in omnes & fingulos

in hac parte rebelles & nostris monicionibus non pa-

pentem.

rentes,

rentes, lapsis ipsis tribus diebus pre monicione canonica affignatis, mora, culpa & offensa suis precedentibus, & id fieri merito exigentibus, ex nunc prout ex tunc ferimus in hiis scriptis.

Conclusiones heretice & contra determinationem Ecclesie de quibus supra fit mentio in hec verba sequuntur.

1	Quod	Substantia	panis	materi	alis &	vini	maneat	I
post	consec	rationem i	n sacri	amento	altaris			

Item, quod non maneant fine subjecto in eodem sa-

cramento post consecrationem.

Item, quod Christus non sit Sacramento altaris idemptice vere & realiter in propria persona corporali.

Item, quod fi episcopus vel facerdos existat in per-

cato mortali, non ordinat, confecrat nec baptizat.

Item, quod fi homo fuerit debite condiciones, omnis confessio exterior est sibi superflua & invalida.

Item, Pertinaciter afferere non effe fundatum in evangelio quod Christus missam ordinavit.

Item, quod Deus debet obedire Diabolo.

7-Item, quod si Papa fit prescitus & malus homo, ac 8. per confequens membrum Diaboli, non habet protestatem supra fideles Christi ab aliquo fibi datam, nifi forte a Cefare.

Irem, quod poft Urbanum fextum non eft alius recipiendus in Papam, sed vivendum est more Grecorum Sub legibus propriis.

Item, afferere quod est contra facram scripturam 10. quod viri ecclesiastici babeant possessiones temporales.

Conclusiones erronee & contra determinacionem ecclesie de quibus superius memoratur in hec verba sequentia.

Quod nullus Prelatus dicet aliquem excommunicare nift prius sciat ipfum effe excommunicatum a DEO.

12. Item, quod fic excommunicans ex boc fit hereticu svel

13. Item, quod prelatus excommunicans Clericum qui appellavit ad Regem & confilium Regni eo ipso traditor

eft Regis & Regni.

14. Item, quod illi qui dimittunt predicare seu andire verbum DEI vel evangelium predicatum Propter excommunicationem hujusmodi sunt excommunicati, & in die judicii traditores DEI habebuntur.

est episcopus, nullus est prelatus dum est in peccato mor-

tali.

21.

16. Item, quod Domini temporales possint, ad arbitrium, eorum auferre bona temporalia ab ecclesiasticis babitualiter delinquentibus, vel quod populares possint, ad eorum arbitrium Dominos delinquentes corrigere.

17. Item, quod decime funt pure elemofine, & quod parochiani possint, propter peccata suorum curatonum,

eas detinere, & ad libitum, aliis conferre.

18. Item, quod speciales orationes applicate uni persone per prelatos vel religiosos non plus prosunt eidem persone quam orationes generales, ceteris paribus, eidem.

nem privatam quantum cunque redditur ineptior & inhabilior ad observantia mandatorum DEI.

quascunque tam possessionatorum quam mendicantium in fic instituendo peccaverunt.

Item, Religiosi viventes in Religionibus privatis non

funt de Religione Christiana.

22. Item, quod fratres teneantur per laborem manuum & non per mendicationem victum suum adquirere.

tri predicanti est excommunicatus, O recipiens.

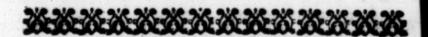
In quorum omnium Testimonium sigillum nostrum privatum duximus apponendum. Dat, in Manerio nostro de Otteford 28° die Mensis Maii Anno Domini 1382 & nostre translacionis anno primo.

ଅନ ଓର ଓର ଓର ଓର ଓର ଏକ ଏକ ଏକ ଏକ ଓର ଓର ଓର ଓର

N°. III.

Litera quam mist Archiepiscopus [Willielmes MS. in Hy-Courtney] Cancellario Oxon. ut assisteret peroo Bod. fratri Petro Stokys in publicatione ejusalem b. Commissionis sub hac forma.

N Christo fili, Miramur non modicum & turbamur quod cum ille Magister Nicholaus Herforde super prædicationibus & doctrina hereticarum & erronearum * concionum notorie reddatur sufpectus, ficur nos vobis alias retuliffe meminimus, ex-pro conclusiatune vos fibi adeo † favorabilem exhibuistis ut ex-num. cellenciorem & digniorem * animi fermionem in * Sic MS. Universitate vestra vobis & Cancellario qui pro for pro anni. tempore fuerit deputatum, ut nostris, affignaretis eidem Nicolao abique difficultate qualibet inibi prædicandum. Vobis ergo consulimus & hortamur in visceribus Jesu Christi quod talibus nullum de cetero præsumatis impartiri favorem, ne ipsorum fecta & numero unus elle videamini, & exinde contra vos officii vestri debitum nos oportear exercere. Quia adversus hujusmodi prasumptorum audaciam Dominus noster Rex & proceres regni in processus nostri subsidium nobis & sustraganeis + vestris sic * permiserunt affistere, quod per Dei gratiam di- pro nostris & ucius non regnabent. Et ut talium presumptorum confortia & opiniones erroneas abhorrere † dicamini + Sie MS. dilecto filio meo fratri Petro Stokys facræ paginæ pro- pro discamifessori ordinis Carmelitarum in publicatione litera-nirum nostrarum, sibi contra * conciones hujusmodi * Sic MS. directarum pro defencione catholicæ fidei viriliter pro conclufiadhærere curetis, & literas illas in fcholis theologi-mes. cis Universitatis prædictæ per Bedellum illius facultatis in proxima lectura inibi facienda abique dimidiminutione quacunque faciatis effectualiter publicari, nobis illico rescribentes quid seceritis in hae parte. Scriptum in manerio nostro de Oneforde penultimo die Maii. Semper in Christo valete.



Nº. IV.

peroo Bod, fol. 70. 2.

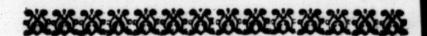
* Sic MS. pro conclusi-

MS. in Hy- Mandatum datum Concellario Oxon. eodem anno die 8° Corporis Christi in Domo predicatorum London. cum alio mandato publicandi * conciones damnatas in Ecclesia beatz Virginis in anglico & latino & similiter per Scolas. Et insuper inquirendi per omnes Aulas de fautoribus earundem, & compellendi eos ad purgationem publicam;

> IN DEI nomine Amen. Cum nos Willielmus permissione divina Cantuariensis Archiepiscopus totius Anglia Primas & Apostolica sedis legatus de consensu suffraganeorum nostrorum nonnullos clericos feculares & regulares universitatis studii generalis Oxon. nostræ provinciæ Cantuarien. ac alios sanctius in fide catholica sentientes ad informandum nos de & super quibusdam conclusionibus hereticis & erroneis in variis locis nostra provincia Cantuarien. in subversionem totius Ecclesiz & dictz nostrz provinciz generaliter & communiter przdicatis, ac etiam publicatis fecerimus convocari : habitaque super hiis deliberatione plenaria de nostro & dictorum suffraganeorum & convocatorum eorum communicato concilio deliberatum fuir quasdam conclusionum ipsarum hereticas esse, quasdam vero erroneas & determinationibus Ecclesia notorie repugnantes, & ab Ecclesia damnatas suisse & esse : quas etiam ex habundanti fic damnatas effe declaramus;

ramns: Ac intelleximus ex fidedignorum testimonio ac experientia facti quod tu magister Robertus Rygge Cancellarius universitatis prædicta præmifis conclusionibus sic dampnatis aliqualiter inclinasti & etiam inclinas, quem in hac parte suspectum habemus, intendis hujufmodi clericos fic convocatos, & alios nobis in ea parte adherentes vel faventes ficut ipsos sic favere & adherere oportuit, eo pretextu per dolosas ymaginationes tuas multipliciter de facto gravare: Te magistrum Robertum Cancellarium prædictum monemus 1°, 2° & 3° ac peremtorie, quod prafatos clericos feculares vel regulares, ac eis in præmissis faventes in actibus scholasticis. seu alios qualitercunque ea occasione non graves, impedias vel molestes judicialiter vel extrajudicialiter, publice vel occulte, seu gravari, impediri vel molestari facias aut procures directe vel indirecte, per te vel per alium, vel quantum in te est permittas iplos fic gravari; quodque nullum permittas de cetero in Universitate prædicta hereses aut'errores prædictos, aut corum aliquem tenere, docere, prædicare vel defendere in scolis aut extra, nec etiam Johannem Wycclyff, Nicolaum Herforde, Philippum Repyngdon canonicum regularem, Jobannem Afton, aut Laurenteum Redman qui de heresibus notorie sunt sispecti, vel quemcunque alium fic suspectum vel diffamatum ad prædicandum admittas, sed eos ab omni actu scolastico, conec suam in hac parte purgaverint innocentiam coram nobis, suspendas, sub pæna excommunicationis majoris quam in personam tuam, si monitionibus nostris hiis non parucris cum effectu, culpa, dolo, seu offensa tuis in hac parte exigentibus, dicta monitione pramisa quam in hac parte canonicam reputamus, exnunc prout ex tune, & ex tune prout ex nunc ferimus in hiis Scriptis: Absolutionem hujus summæ excommunicationis fiquam te contigerit incurrere, quod absit, nobis specialirer reservantes, &c.

Et tunc aliud mandatum sibi dedit ad publicandum Conclusiones damnatas in Ecclesia diminutione quacunque faciatis effectualiter publicari, nobis illico rescribentes quid seceritis in hae parte. Scriptum in manerio nostro de Oneforde penultimo die Maii. Semper in Christo valete.



Nº. IV.

peroo Bod.

* Sic MS. pro conclusienes.

MS. in Hy- Mandatum datum Concellario Oxon. codem anno die 8° Corporis Christi in Domo predicatorum London, cum alio mandato publicandi * conciones damnatas in Ecclesia beatz Virginis in anglico & latino & similiter per scolas. Et insuper inquirendi per omnes Aulas de fautoribus earundem, & compellendi eos ad purgationem publicam;

> N Der nomine Amen. Cum nos Willielmus permissione divina Cantuariensis Archiepiscopus totius Angliæ Primas & Apostolicæ sedis legatus de consensu suffraganeorum nostrorum nonnullos clericos seculares & regulares universitatis studii generalis Oxon. nostræ provinciæ Cantuarien. ac alios sanctius in fide catholica sentientes ad informandum nos de & super quibusdam conclusionibus hereticis & erroneis in variis locis nostra provincia Cantuarien. in subversionem totins Ecclesiz & dicta nostrz provinciz generaliter & communiter przdicatis, ac etiam publicatis fecerimus convocari; habitaque super hiis deliberatione plenaria de nostro & dictorum suffraganeorum & convocatorum corum communicato concilio deliberatum fuit quasdam conclusionum ipsarum hereticas esse, quasdam vero erroneas & determinationibus Ecclesia notorie repugnantes, & ab Ecclésia damnatas suisse & esse : quas etiam ex habundanti fic damnatas effe declaramus;

ramns : Ac intelleximus ex fidedignorum testimonio ac experientia facti quod tu magister Robertus Rygge Cancellarius universitatis prædictæ præmifis conclusionibus sic dampnatis aliqualiter inclinasti & etiam inclinas, quem in hac parte suspectum habemus, intendis hujufmodi clericos fic convocatos, & alios nobis in ea parte adherentes vel faventes ficut ipsos sic favere & adherere oportuit, eo pretextu per dolosas ymaginationes tuas multipliciter de facto gravare: Te magistrum Robertum Cancellarium prædictum monemus 1°, 2° & 3° ac peremtorie, quod prafatos clericos feculares vel regulares, ac eis in præmissis faventes in actibus scholasticis. seu alios qualitercunque ea occasione non graves, impedias vel molestes judicialiter vel extrajudicialiter, publice vel occulte, seu gravari, impediri vel molestari facias aut procures directe vel indirecte, per te vel per alium, vel quantum in te est permittas iplos fic gravari; quodque nullum permittas de cetero in Universitate prædicta hereses aut'errores przdicos, aut corum aliquem tenere, docere, pradicare vel defendere in scolis aut extra, nec etiam Johannem Wycclyff, Nicolaum Herforde, Philippum Repyngdon canonicum regularem, Jobannem Afton, aut Laurentium Redman qui de herefibus notorie funt si specti, vel quemcunque alium fic suspectum vel diffamatum ad prædicandum admittas, sed eos ab omni actu scolastico, conec suam in hac parte purgaverint innocentiam coram nobis, suspendas, sub pæna excommunicationis majoris quam in personam tuam, si monitionibus nostris hiis non parucris cum effectu, culpa, dolo, seu offenfa tuis in hac parte exigentibus, dica monitione pramissa quam in hac parte canonicam reputamus, exnunc prout ex tunc, & ex tunc prout ex nunc ferimus in hiis Scriptis: Absolutionem hujus summæ excommunicationis fiquam te contigerit incurrere, quod absit, nobis specialirer reservantes, &c.

Et tunc aliud mandatum fibi dedit ad publicandum Conclusiones damnatas in Ecclesia Cc 2 Beats Beatz Virginis in anglico & latino, & fimiliter per scolas & insuper inquirendi per omnes aulas de fautoribus earundem & compellendi eos ad purgationem five abjurationem. Et convenit cum Commissione prius Scripta Fratri Petro Stokys. Et tunc dixit [Cancellarius] quod non fuit aufus metu mortis eas publicare. Et tunc inquit Archiepiscopus, Ergo Universitas est fautrix berefium qua non permittit veritates catholicas publicari. Et in crastino habuit [Cancellarius] in Consilio Domini Regis quod ipse exequeretur omne preceptum Archiepiscopi per Cancellarium regni. Et venit Oxon. & in Dominica sequenti publicavit fuum mandatum, & sic tunc excitavit seculares contra Religiosos quod timebant plures mortem. clamando quod ipfi vellent destruere Universitatem, cum tamen Religiosi solum defendebant partem Ecclesia.

fuspenditur Henricus Crumpe Magister in theologia ab actibus suis publice in Ecclesia beatæ Virginis, & imponunt sibi perturbationem pacis quia vocavit hereticos Lollardos. Et tunc venit London deponens querelam domino Cancellario Regni, Domino Archiepiscopo, & Concilio Regis. Unde per breve regium mittitur pro eo ut compareret cum suis procuratoribus, [Gaulterus Dash & Joannes Huntman] & comparuit ubi data sunt sibi hæc præcepta & digesta sunt in Literas patentes.

In Biblio. Cotto. Cleopatra E. II. funt allegata & probata contra Cancellar. O Procuratores qua tune semporis producta sunt ab Archiepiscopo. in 8 foliis.

COCOCO COCOCOCOCOCOCOCOCOCOCOCOCOCO

Nº. V.

Breve Regium Cancellario Oxon' & procura-

DICHARDUS Dei Gratia Rex Anglia & Francia & Dominus Hybernia, Cancellario & Procuratoribus Universitatis Oxon. qui nunc sunt vel qui pro tempore fuerint, Salutem. Zelo fidei Christianz, cujus sumus & semper esse volumus defensores, moti salubriter & inducti, volentes summo defiderio impugnatores dica fidei qui suas pravas & perversas doctrinas infra regnum nostrum Anglia seminare, & damnatas conclusiones eidem fidei notorie obviantes tenere & prædicare jam noviter pessime præsumpserunt, & conantur in perversionem populi nostri, ut accepimus; antequam ulterius in suis procedant erroribus & maliciis, vel alsos inficiant reprimere & condigna castigatione cohercere, affignamus vos ad inquisitionem generalem, affiltentibus vobis omnibus theologis Universitatis prædictæ regentibus, faciendam ab omnibus & fingulis graduatis theologis & juriftis univerfitatis ejusdem, si quos de jurisdictione universitatis illius agnoverint qui funt eis probabiliter suspecti de favore, credencia vel defencione alicujus herefis vel erroris, & maxime quarundam conclusionum per venerabilem patrem Willielmum Archiepiscopum Cantuar. de confilio sui Cleri publice damnatarum, vel etiam alicujus conclusionis alicui earundem consimilis in sententia vel in verbis. Et A aliquos de cetero inveneritis qui quicquam prædictorum hæresium vel errorum, vel quemcunque confimilem crediderint, foverint vel defenderint; vel qui magistros Johannem Wycchiff, Nicholaum Cc 2 Herforde,

Herforde, Philippum Repyngdonn, Johannem Aftonn seu aliquem alium de aliquo prædictorum heretium vel errorum, seu alio simili in verbis vel in sententia probabili suspicione notatum in domos & hospitia aufi fuerint acceptare, vel cum eorum al quo communicare, vel sibi defensionem aut favorem præbere præsumpserint aliqualem ad hujusmodi fautores, receptatores, communicantes & defenfores, infra septem dies postquam pramissa vobis constiterint ab Universitate & Villa Oxon. banniendum & Expellendum donec coram Archiepiscopo Cantuarienst pro tempore existente suam innocentiam manifesta purgatione monstraverist: Ita tamen ut se purgare cogantur ipsos tales esse nobis & eidem Archiepiscopo de tempore in tempus infra mensem Sub sigillis vestris certificetis. Mandantes insuper quod per universas Aulas Universitatis prædictæ diligenter inquiri & scrutari faciatis indilate, fi quis aliquem librum, five tractatum de editione vel compilatione prædictorum Magistrorum Jobannis Wycelyff vel Nicolai habuerint, & quod librum illum five tractatum ubicunque contigerit inveniri, arrestari, capi, & præfato Archiepiscopo infra mensem absque correctione, corruptione, sive mutatione quacunque quoad ejus sententiam vel verba presentari faciatis. Et ideo vobis in fide & ligeancia quibus Nobis tenemini, & sub forisfadura omnium & fingulorum libertatum & privilegiorum Univerfitatis prædictæ & omnium aliorum quæ Nobis forisfacere poteritis, injungimus. Et mandamus quod circa pramissa bene & sideliter exequenda diligenter intendatis & ea faciatis & exsequamini in forma pradicta, & quod prafato Archiepiscopo & ejus mandatis licitis & honeftis vobis in hac parte dirigendis pareatis prout decet. mus autem Vicecomiti & Majori Oxon. pro tempore existentibus, ac universis & singulis aliis vicecomitibus, Majoribus, Ballivis, Ministris & aliis fidelibus subditis nostris, tenore præsentium, in mandatis quod vobis in exfequatione pramiflorum auxilientur,

auxilientur, pareant & intendant. Teste meipso apud Westmon. 13° die Mensis Julii, anno regni A. D. 1282. nostri sexto.

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Nº. VI.

Aliud Breve Regium Cancellario Oxon. & procuratoribus.

DICARDUS Dei Gratia Rex Anglia & Francia Dominus Hibernia, Cancellario & Procuratoribus Universitatis Oxon' Salutem. Cum. nuper facta per fratrem Henricum Crumpe monachum regentem in facra theologia in Universitate prædicta gravi querimonia qualiter coassistente ipso venerabili Patri Archiepiscopo Cantuariensi & aliis Magistris in theologia in civitate London. in condemnatione diversarum conclusionum erronearum & hereticarum vos ad fuggestionem quorundam fibi adversantium, pretendentiumque pacem Universitatis prædictæ per ipsum Henricum in ultima lectura fua in scolis facta violatam fuisse, eundem fratrem Henricum ad respondendum * mihi coram vobis * Sic MS. evocatum pro eo quod coram vobis non comparuit, sicuti non potuit, pronunciastis contumacem, & de Pacis perturbatione convictum, per quod ipsum Henricum ab actibus scolasticis & lectura suspendistis: Dedimus vobis diem jam elapsum per Breve nostrum essendi coram concilio nostro apud Westmonasterium & ad respondendum super præmissis & ad quædam alia inde facienda quæ in Brevi prædicto expressius continentur, super quo materia pradicta & suis circumstantiis coram dicto concilio Nostro, præsentibus vobis, examinatis, rimatis & plenarie intellectis per idem concilium nostrum, decretum & specialiter diffinitum extitit totum processum Cc 4

verfus prefatum Henricum occasionibus pramiffis habitum atque factum cum omni eo quod exince est. fecutum, efle nullum, invalidum, irritum, & inanem; ipsumque Henricum ad actos scolasticos & consuetam lecturam, & statum pristinum restituendum & pariter admittendum, prout vobis ad ples Volentes igitur decretum & diffinitinum constat. onem prædicta debite fore exsegunta, & obtinere firmitatem, vobis districtius quo possumus pracipimus & mandamus quod omnem processum versus ipsum fratrem Henricum Crumpe in Universitate * Sic. MS. prædicta, ut * permittitur, habitum sive factum,

titur.

pro pramit-& quicquid exinde fuerit obsecutum celeriter & penitus revocantes, eundem frattem Henricum ad actus scolasticos, consuetam lecturam, & starum pristinum admittatis & restitui faciatis indilace juxta formam Decreti & Diffinitionis prædictorum. Injungentes insuper vobis ac vestris Commissariis sive Deputatis successoribusque vestris, & quibuscunque magistris regentibus & non regentibus ac aliis pra-Adentibus officiariis ministris secularibus Universitatis pradicta in fide & ligeancia quibus nobis tenemini quod ipsum fratrem Henricum ex causis prædictis, aut fratrem Petrum Stokys carmelitam occasione absentiz suz ab universirate prædicta, aut fratrem Stephanum Patryngtone carmelitam, vel aliquem alium religiosum aut secularem eis faventem occasione alicujus dicti vel facti doctrinam Magistrorom Johannis Wyceliff, Nicolai Herforde, Philippi Repyngdonn seu reprobationem & condempnationem prædictorum herefium & errorum aut correptionem vel correctionem fautorum fuorum qualitercunque concernentes, non impediatis, molettetis seu gravetis, aut impediri, molestari, seu gravari clam vel palam ullo modo permittatis; fed * Sie MS. ea * totius que pacis funt, unitatis, & quietis in Universitate pradicta, & maxime inter religiosos & seculares procuretis & cum omni diligentia foveatis ac totis viribus præservetis. Et hæç sub forisfactura omnium & fingularium libertatum & privis

legiorum

tegiorum Universitatis prædictæ, & omnium aliorum quæ nobis sorisfacere poteritis nullatenus omittatis. In cujus rei testimonium has litteras nostras sieri secimus patentes. Teste meipso apud Westmon 24° die Mensis Julii, Anno regni nostri A. D. 1382. Sexto.

କ୍ଷିତ୍ର ବିଦ୍ୟୁ ବିଦ୍ୟୁ କଥିଲି । ଏହି ବ୍ୟୁ କଥିଲ

Nº. * VI

Breve Regium Cancellario & Doctoribus Oxon.

Ama celebri * divulgantur nostris auribus jam * Sic MS. noviter est intimatum quod quamplures opiniones nefarie & allegationes detestabiles in quodam libro ex compilatione Job. Wicklef Trialogus vulgariter nuncupato, hereses & errores notorie includentes, Sacris determinacionibus & canonicis Sanctionibus Sancta Matris Ecclesia, & maxime consecrationi sacramentali multipliciter repugnantes continentur & conscribuntur. Ex quorum publicatione & vefana Doctrina populus Christianus qui ex allectione & instigatione latentis inimici pronior est ad malum quam ad bonum, & presertim his diebus (quod absit) infici potest, & per consequens damnabiliter labi & decidere in errores, unde non modicum effet dolendum. Nos zelo Fidei Catholica (cujus fumus & erimus, D B o dante, defensores) salubriter commoti, nolentesque hujusmodi hereses aut errores infra terminos nostræ potestatis quatenus poterimus sustinere, immo pro eis penitus resecand. & delend. brachium feculare apponere cupientes: Vobis in fide & ligeantia quibus nobis tenemini, & sub forisfactura omnium que nobis forisfacere patestis Injungimus & Mandamus quatenus omnes & fingulos Doctores Theologie ejusdem Universitatis regentes & non

non regentes ad certos dies eis per vos ex parte noftra perfigend: & statuend. convocari, & librum illum in presentia vestra & corundem Doctorum presentari, perlegi & examinari, nec non quoscunque hereses & errores quos in libro predicto per vos & eosdem Doctores reprobari contigerit, in scriptis redigi & intitulari faciatis; & nobis de omnibus & fingulis quæ in præmissis senseritis seu inveneritis una cum fingulis affectationibus & opinionibus Doctorum Prædictorum in Cancellariam nostram sub figillo vestro distincte & aperte sine dilatione reddatis plenius certiores ut hiis inspectis & mature ponderatis ulterius de avisamento Consilii nostri ordinare valeamus prout pro fulcimento fidei Catholica & defensione Regni nostri fore viderimus salubrius faciendum. Teste meipso apud Ledes

A. D. 1396, 18° die Julii Regni nostri anno 19°.

Nº. VII

Bibl. Cot-Epistola XII. Judicum Universitatis Oxoniensis ton Cleopa. ad ynodum Cleri Cantuariensis in Santto E. II. Fol. Paulo Super libris Joannis Wiclys.

A. D. 1396, R Everendissimo in Christo patri ac Domino Romino suo spirituali Domino Thoma Dei gratia Cantuar. Archiepiscopo, totius Anglis primati, & Apostolice sedis legato, aliisque venerabilibus patribus & prelatis Provincie Cantuariensis, Universitas studii generalis Oxon. Reverentias & Honores debitos & devotos tam venerando cetui Prelatorum, & ad defensionem percelebrem catholice sidei sirmiter & seliciter adunari. Prestantissime Pater & Domine, ab exordio nascentis Ecclesie Dei vinee sabaoth quam celestis agricola Christus Dei silius, suique successores Apostoli

in sacro suo sanguine plantaverunt. Heretici qui sub specie pietatis, virtutis & gratie, Spiritu presumptionis inflati matrem suam Ecclesiam Det sponsam suffodere satagebant. Tales enim doctores doctiffimos in honore precellere contendentes metaphorica scripturarum eloquia infanis suis senfibus pertinaciter attrahere cupiunt, innitentes, ut plurimum, sensui literali. Et sic, postpositis, imo spretis, mysticis Sanctorum Patrum dogmatibus,. tanquam filii degeneres & perversa viperarum genimina materna sua viscera degenerando corrodunt, concutiunt, & erumpunt. Tales enim cum in fuis aftutis ingeniis plene superare non valeant temporale feculare brachium callide provocant, & pronis adcredendum illicita que delectat contra statum & Prelatos Ecclefie vetita quafi licita predicant, ut, sublatis aut concussis hostiliter sidei Christiane columpnis, suos errores & hereses facilius introducant. Legimus de Arrio herefiarcha, ut de ceteris taceamus quod * ipsi suadente consilio * Sic MS. omnes Prelati Catholici regiminis in exilium miffi funt, vix tribus exceptis qui divino providente confilio Arriane perversitatis erroribus viriliter obviaverunt. Unde & de eo testatur Hieronymus; Arrim in Alexandria modica scintilla fuit, quia statim extinctus non fuerat, totum fere terrarum orbem ipsius flamma consumpsit. Sed, pretermissis extraneis qui faciliter numerari non possunt, ut vicinius accedamus ad proprias, Doctor quidam novellus dictus Johannes Wielyf; non electus fed infectus Agricola vitis Christi jam infra paucos annos pulcherimum agrum vestrum Cantuariensis provincie tot variis seminavit zizaniis, totque pestiferis plantavit erroribus, tot denique sue secte procreavit heredes, quod, ficut probabiliter credimus, ufque mordacibus farculis & cenfuris asperrimis explantari vix poterunt aut evelli. Ad quantum enim hec secta novella * vobiscum jam nuper invaluit a vestra, sicut credimus, paternali memoria non cum. recessis. Nos tamen ista mala cura vigili ponderan-

tes, vestre prudentissime Paternitatis aucoritate suffulti vestrisque salutaribus & votivis suadelis & monitis pro viribus obsequentes per duodecim electiffimos viros Magistros & Doctores multos libros & libellos, aliofque tractatus & opufcula multa prelibati Johannis longa deliberatione prospeximus, & multas Conclusiones in eis & que nobis videntur fignavimus, fignatas excerpfimus, excerptas morose digessimus, & digestas censuimus sacre doctrine contrarias & per consequens reas Sed cum apud plurimos nostra satis parva fentiatur auctoritas easdem Conclusiones * Sie profimul & in unum redactas * vestro paternitatis inclite vestrorumque confratrum maturiori examini denuo recenfendas offerimus, ut per vos, fi placeat, ulterius beatissimo Patri nostro summo Pontisici has iterum cupimus intimari. Scriptum est enim quod funis triplex de difficili rumpitur, fi forte commissa nobis auctoritas pro funiculo computetur. Alias autem Conclusiones erroneas non paucas, imo fere totidem quot fequentur de libello prefati Johannis extraximus quas cum non fint ejufdem aut multum cognate sententie cum his scriptis illas tanquam superfluas decrevimus hic omitti. Est enim tam auditori quam lectori fastidium & opus inutile eandem sepe sententiam pueriliter inculcare: Et preterea multas alias Conclusiones in procedendo co'legimus in sterili pugna verborum sustinere sophistice, illas ideo pepercimus extreme condemnationis sententia fulminari. Rationes autem & causas damnationis Conclusionum sequentium in presentiarum omisimus, eo qued ipsarum Sic profalsitatem hiis * que sane sapiunt cum antiquis Doctorious planam esse convicimus, nec vexare vos duximus pro infanis & nihilominus cum plurime fint & longe ipfarum improbatio prolixior fastidium forte gigneret inspectori.

vestra

Nomina XII. Judicum Oxoniensium congregationis in superiori epistola pratactorum.

Doctores in Theologia.	
Magister Willielmus Ufford, regens in claustro	1.
Carmelitarum.	
Magister Thomas Claxton, regens in claustro	* Dominica-
* Predicatorum.	Borum
Magister Joannes Wytenham, de novo Collegio.	3.
Magister Joannes Langedon, Monachus Ecclesie	. 4
Christi Cantuariensis † & post Episcopus Roffensis.	+ jamque e
	tuar Oxon.
Baccalaurei in Theologia.	
Magister Robertus * Gilberd. † Gylbert e Domo	* Sic Antiqui.
vel Collegio Mertonensi, posthæc Episcop. Londi-	Oxonien.
nenfis.	+ Sic Ibid.
Magister Johannes * Luk. * Lucke de eodem	2
Collegio.	
Magister Ricardus Cartisdale.	3.
Magister Ricardus * Suedisbam. * Snedisham.	* Sic Ibia.
† Studentes in Theologia. † Scholares.	+ Sic Ibid.
Magister Ricardus Flemyng, post Episco. Lincol-	
an atolic	
Magister Thomas Rodbourne, * post Episcopus	2.
Menevensis. * e Collegio Mertonensi.	
Magister Robertus † Rowdbery, † Ronbury.	+ + Sin 16:3
Magister Ricardus Grasdale.	4
Reperta Sunt Conclusiones censuris digna in operibus	Ex Historia
querum mun jequania.	p. 236. c. 2.
Sermo Dei in monte quodque libros quatuor com-	ı.
plectebatur, 85. conclusi.	
De Simonia, 24.	2.
De perfectione statuum, 9.	3•
De Ordine Christiano, 33.	4.
Trialogus, tribus libris absolutus, 20.	5.
Dialogus, 15.	6.
De	

7. De Arte sophistica, in tertio autem ejus argumenti tractu, 20.

8. De Dominio Civili, in tres libros diviso, 44.

9. De Diabolo & membris suis, 5.

De Dotatione Casarea, 14.

11. Responsio ad argumenta Monachi de Salley, 11.

12. Responsio ad argumenta Strode, 9.

23. De Confessione, 5.

De versutiis Pseudocleri, 4.

Summa Totalis. 298.

The Author of the Antiquities of Oxford makes the number of these Conclusions to be but 267, and Bishop Bale reckons them 266. But as they stand in the Fasciculus Rerum Vol. I. p. 266, 267, Oc. they are 301.

In the Year 1410, Sixty one Conclusions of Dr. John Wielife were condemned at Oxford, in a full Convocation of Regent and Non-Regent Masters, on the Feasts of St. John and St. Paul. Which Conclusions are said to have been taken out of the following Books.

1. De Sermone Domini in monte continens libros 4 partiales.

2. Liber Trialogorum in libros 4 divisus.

3. Liber Dialogorum.

4. De Jymonia.

5. De gradibus Ecclfia.

6. De perfectione Sta-

7. De Ordine Christi-

8. De Arte Sophifica.
And two imali Tracts
which the Scholars are
prohibited to read.

Collatio Articulorum 18 damnatorum ab Ar. Arundel, 1396. cum Trialogo Wiclefi.

Articuli Joannis Wiclef Trialogus. Lib. IV. c. 4. damati ab Archi. Thoma Arundel & Sumpti ex Trialogo Wiclefi.

UOD manet Panis substantia post ejus consecrationem in altari, & non definit elle panis.

2. Sicut Joannes fuit figurative Elias & non personaliter: sic panis est figuraliter Corpus Christi, & non naturaliter Corpus Christi. Et quod absque omni ambiguitate est figurativa loquitio, Hoc est Corpus meum, ficut illa in verbis Christi, Joannes ipse est Elias.

fine is a marie in a see. &

Portet credere quod iste panis, virtute verborum sacramentalium, fit confecratione facerdotis primi veraciter Corpus Christi & non potius definit effe panis quam humanitas.

2 Nunquid credimus quod Baptista ex hoc quod fit factus Helias virtute verborum Christi Mat. 11. desit elle Johannes vel aliquid quod substantialiter ante fuerit? Conformiter non oportet quod licet panis incipiat esse Corpus Christi virtute verborum forum, quod definat elle panis, cum panis fuit substantialiter, ex hoc quod incipit esse sacramentaliter Corpus Christi. Sic enim Christus dicit Hoc est corpus meum : virtute quorum verborum opor-

tet illud concedere ficut in Evangelio Mat. 11. de baptista afferitur, fruiltis scire ipse eft Helias. Et propter laborem in equivocis, Christus non contradicit Baptistæ 70ban. 1. cum ipfe afferit non Jum Helias. Unus enim intelligit quod eff Helias figuraliter, & alius quod non est Helias personaliter. Et conformiter; non contradicunt sed æquivocant qui concedunt quod hoc facramentum non est (supple naturaliter) Corpus Christi, & idem sacramentum est figuraliter Corpus Christi.

3. Hoc facramentum est naturaliter verus panis — Ipsa Curia Romana ante solutionem Diaboli cum antiqua sententia prædicta planius concordavit, ut patet de condis. 2. c. Ego Berengarius. Trial. Lib. IV. c. 2.

4. Modicum valent figna poltra nifi de quanto illa Deus acceptaverit gratiofe. Et per hæc refpondeo ad objectum tuum tertio, concedendo quod Deus, fi voluerit, potest damnare infantem talem [non baptifatum] fine injuria fibi facta, &

3. Quod facramentum encharistiz est naturaliter verus panis, loquendo conformiter, ut prius de pane materiali albo & rotundo, quem in cap. Ego Berengarius, Curia Romana Determinavit.

4. Quod definientes parvulos fidelium fine baptilmo facramentali decedentes non fore falvandos, funt in hoc prafumptuofi & stolidi.

si voluerit potest ipsum salvare. Nec audeo partem alteram diffinire, nec laboro circa reputationem vel evidentiam in ista materia acquirendam, sed ut mutus subticeo, confitens humiliter meam ignorantiam verbis conditionalibus ufitando. quod non claret mihi adhuc si talis infans a Deo falvabitur five damnabitur. Sed scio quod quicquid in isto Deus fecerit erit justum, & opus mifericordia a cunctis fidelibus collaudandum. Illi autem qui ex auctoritate fua, five scientia, in ista materia quicquam diffiniunt, tanquam præfumptuofi & stolidi non se fundant. Lib. IV. cap. 12.

5. Non video quod hoc facramentum [Confirmationis] fit specialiter E-piscopis cæsariis reservatum. Lib. IV. cap. 14.

6. Unum audacter affero, quod in primitiva ecclesia, vel tempore Pauli suffecerunt duo Ordines clericorum scilicet facerdos atque Diaconus, similiter dico, quod tempore Pauli suit idem Presbyter atque Episcopus.— Tunc enim adinventa non suit distintion

5. Quod collatio facramenti Confirmationis non est Episcopis refervata.

6. Quod tempore Pauli sufficiebant ecclesiæ duo ordines clericorum, Sacerdos & Diaconus. Nec suit tempore Apostolorum distinctio Papæ, Patriarcharum, Atchiepiscoporum; sed quod sufficit quod sint Presbyteri & Diaconi secundum sidem scripturæ, quia superbia Cafarea alios gra- cio Papa & Cardinalium, dus adinvenit. Patriarcharum, & Ar-

7. Quod antiqui qui ex cupiditate rerum temporalium, ex spe mutuorum juvaminum, aut ex causa excusanda libidinis, licet de prole desperent, copulantur adinvicem, non vere matrimonialiter copulantur.

8. Quod causæ divortii ratione consanguinitatis vel affinitatis, sint infundabiliter humanitus ordinatæ.

Patriarcharum, & Archiepiscoporum, Episcoporum & Archidiaconorum, Officialium et Decanorum cum cæteris offitiariis, & privatis religionibus quorum non est numerus neque -Ex fide scripturæ videtur mihi sufficere esse Presbyteros atque Diaconos servantes statum atque officium quod eis Christus imposuit, quia certum videtur quod fuperbia Cafarea hos gradus & ordines adinvenit. Lib. IV. cap. 15.

7. Videtur mihi probabile quod tales qui non possunt procreare carnaliter quodammodo illi-Unde cite copulantur. antiqui qui ex cupiditate temporalium, ex spe mutuorum juvaminum, aut ex caussa excusanda libidinis, licet desperent de prole, copulantur ad invicem non vere matrimonialiter copulantur, & fic juvenes in atate. cap. 20.

8. Nec delector in multitudine caussarum divortii, cum multæ sunt infundabiliter humanitus ordinatæ; ut patet spetialiter de Cognatione. ibid. 9. Quod

9. Quod hæt verba, Accipiam te in uxorem, e-ligibiliora fint pro contractu matrimonii quam hæc verba, Accipio te in uxorem. Et quod contrahendo cum illa per hæc verba de futuro, Accipiam te in uxorem, & post cum alia per hæc verba de præsenti, Accipio te in uxorem, non debent frustrari verba propter verba secundaria de præsenti.

10. Quod isti duodecim sint procuratores Antichristi, Papa, Cardinales, Patriarchæ, Archiepiscopi, Præsules, Episcopi, Archidiaconi, Officiales & Decani, Monachi & Canonici Bisurcati, pseudofratres introducti jam ultimo, & Quæstores.

9. Similiter hac convertunt, ut hic supponimus, Te accipio in uxorem & Te accipiam in uxorem. Cum ergo secundum sit certius, & minus imbrigabile, videtur quod sit eligibilius ad homines matrimonialiter copulandum. Cum ergo cum verbis de futuro fit confensus compossibilis, & verba illa funt vera, atque in Domino ordinata, quomodo licet verba illa frustrare per verba sequentia de prasenti quæ non sunt tantæ efficatiæ. Lib. IV. cap. 22.

10: Supremi & ultimi ministri ecclesiæ sunt facerdotes Christi recte ejus Evangelium prædicantes. Et illa pars debet esse quasi anima corpori matris nostræ. istis autem est major deceptio: Cum Antichriftus habet sub Specie Cleri, Procuratores duodecim contra ecclesiam Christi machinantes; cujusmodi ponuntur Papæ & Cardinales, Patriarchæ, Archipræfules, Epifcopi, Archidiaconi, Officiales, Decani, Monachi & Canonici bifurcati, pleudofratres introducti jam ultimo, 80 Dd 2 Quæl-

Quæstores. Omnes autem isti duodecim, & specialiter prælati Cæsarii & Fratres, infundabiliter introducti sunt manifesti discipuli Antichristi, quia libertatem Christi tollunt, ac onerant sanctam Ecclesiam, & impediunt ne currat Lex Evangelii libere sicut olim. cap. 26.

rum decimo octavo, Ezekielis quadragesimo quarto, præcipitur singulariter negative, quod nec sacerdotes Aaronita, nec Levita habeant partem hæreditatis cum aliis tribubus, sed quod pure vivant & de decimis & oblationibus.

11. Nume. 18 sic ha-Dixit Dominus ad Aaron in terra eorum nihil possidebitis, nec habebitis partem inter eos, Ego pars O bareditas tua in medio filiorum Israel: Filiis autem Levi dedi omnes Decimas Israel in pofsessionem pro ministerio quo serviunt mihi in tabernaculo Fæderis. ergo Prælati nostri & viventes de Decimis fundant se in secunda parte hujus dicti Dominici ad avide capiendum Decimas quæ lucrum fapiunt, Cur non primam partem auctoritatis Domini pro amore Christi pauperis adeo amplectuntur? Similiter, Deutero. 18 sic habetur: Non habebunt Sacerdotes & Levitæ & omnes qui de eodem tribu Junt, partem & hæreditatem cum | reliquo popu-10

10] Israel; quia Sacrificia Domini & oblationes ejus comedent nibil aliud accipient de possessione fratrum Suorum, Dominus ipse enim est hæreditas eorum; ficut locutus eft il-Si ergo tam acute lis. negativa legis veteris de poslessione clericorum ex verbis domini funt mandata, & cum hoc Christus & sui Apostoli, tempore legis gratia, hoc idem mandatum strictius observarunt; quis major foret hareticus aut Antichristus quam ille clericus qui fupra principes legis veteris contradiceret istis verbis? Similiter Ezech. 44. fic habetur. Non erit sacerdotibus hareditas quia ego hareditas eorum: Et possessionem non dabitis ers in Israel, ego enim posessio eorum. Victimam O pro peccato O pro delicto comedent O omne votum Israel ipforum erit. Primitiva omnium primogenitorum, O omnia libamenta, ex omnibus que offeruntur facerdotum erunt: primitiva ciborum vestrorum dabitis Sacerdoti, ut reponat benedictionem domui sua. Lib. IV. çap. 15.

jor hæreticus vel Antichristus quam ille clericus qui docet quod licitum est sacerdotibus &
Levitis legis gratia dotari cum possessionibus
temporalibus. Et si aliqui ex prævaricatione in
Lege Dei sint hæretici,
apostatæ, vel blasphemi,
sunt illi clerici qui hæc
docent.

domini temporales posfunt auferre bona fortunæ ab ecclesia habitualiter delinquente: Non solum hoc eis licet, sed debent hoc facere sub pæna damnationis æternæ.

14. Si corporalis unctio foret Sacramen-

12. Quis major foret hæreticus aut Antichristus quam ille clericus qui supra principes legis veteris contradiceret istis verbis? —— Si aliqui ex prævaricatione in legem Domini funt hæretici, apostatæ vel blasphemi, funt illi clerici, etiam Episcopi, qui tam notabiliter offendunt in prævaricantiam harum legum.—Si ergo Epifcopus in mitra fit cornutus, ad denotandum quod noscit & observat utrumque testamentum, quis magis blasphemando mentitur in Christum, quam ille qui dotatur & ditatur in poslessione temporalium etiam fupra Reges? cap. 15.

13. Nos autem dicimus illis quod nedum poslunt auterre temporalia ab Ecclesia habitudelinquente, dinaliter nec folum quod illis licet hoc facere, fed quod debent sub pænå damnationis gehennæ; cum debent de sua stultitia pœnitere, & satisfacere pro peccato quo Christi Ecclesiam macularunt. cap. 18.

14. Si ista corporalis unctio foret Sacramen-

tum,

Christus & ejus Apostoli ipfius promulgationem non tacuiffent.

15. Quicunque est humilior, fervitivior in amore Christi, quoad suam ecclefiam amativior, ille tam in Ecclesia militante major, & proximus est Christi vicarius.

16. Quod ad verum dominium seculare requiritur justitia dominantis, fic quod nullus in peccato mortali est dominus alicujus rei:

tum (ut modo fingitur) tum, ut modo fingitur, Christus & cæteri apostoli ejus promulgationem & executionem debitam non tacerent. Concedo tamen tibi quod ifta corporalis Unctio eft, aliquibus cæteris paribus, Sacramentum. Sed oportet tunc quod Presbyteri mererentur suis devotis orationibus infirmatis. cap. 25.

15. Quicunque est humilior est Christo propinquior,—talishumilior est in regno coelorum major. Lib. III. cap. 2.

16. Dictum est sæpius quemodo duplici titulo stat hominem habere Temporalia, scilicet, titulo originalis justicia, & titulo mundanæ justitiæ. Titulo autem originalis justitiæ habuit Christus omnia bona mundi, ut fæpe declarat Augusti: illo titulo, vel titulo gratiæ justorum sunt omnia: Sed longe ab illo titulo civilis possessio. Lib. IV. cap. 17.

17. Quoad lapfum meum de necessario, recolo me dixisse in libro primo quod omnia quæ evenienz

17. Quod omnia qua evenient, absolute necesfario evenient.

18. Quod quicquid Papa vel Cardinales sui sciunt ex sacra scriptura deducere clare, illud duntaxat est credendum, vel ad sua monita faciendum. Et quicquid ultra presumpserint sit, tanquam hæreticum, contemnendum.

venient absolute necessario evenient. Et sic Deus non potest quicquam producere vel intelligere nisi quod de facto intelligit & producit. Sed quia quondam defendi constanter hujus oppositum, nec claret adhuc mihi demonstratio quæ hoc probat, ideo utor communiter hac cautela. mihi proposito tanquam poffibili uno quod non est de facto. Suppono hoc tanquam possibile, fi Deus voluerit. III. cap. 8.

18. Scripta aliorum doctorum magnorum quantumcunque vera dicuntur apocrypha, nec funt credenda nisi de quanto in scriptura Domini funt fundata.-Ut scriptura Sacra sit magis appreciata & laudata, quæcunque veritas quam viator fensu non percipit debet ex hac fide scripturæ esle deducta, saltem si requiritur a fidelibus esse credenda. Lib. III. cap. 31. vebo ab hac hærefi, fi Papa & Cardinales afferunt hunc este sensum Scripturæ ergo sic est; quia tunc forent supra A postolos confirmati. L. IV. tap. 10. Ar-

Articuli damna. in Con. Constantiensi.

Populares Art. 17. poslunt ad suum arbitrium dominos delinquentes corrigere.

Assumunt [Episcopi in concilio terræmotus istud subdole pro medio ad hunc finem, quod error nimis periculofus est dicere quod Domini temporales possunt, ad arbitrium eorum, auferre boa na temporalia ab Ecclesia delinquente; & Quod populares possunt, ad eorum arbitrium dominos delinquentes corrigere. Quam vis autem ista secunda particula fit iners picatia a fratribus adinventa, tamen fratres laborant affidue ad fundandum illam sophistice. Trialo. Lib. IV. cap. 37:

යක්කේ? එයින් ක්රම්ක්ත් මෙන් මෙන් මෙන්

Addenda.

Age 36. Line 5. after Vexation put f, and at the bottom this marginal Note. † Bishop La- sermous. timer observes how obnoxious they were who re-1571. proved the Clergy, or supposed any thing amiss in any of that Order. There is, faith he, a Docto? that writeth of this Place, his Pame is Doctoz Gorrham, Nicholas Gorrham, 3 knew him to be a Schole Docoz a great while ago, but I never knew him to be an Interpreter of Scrips ture till now of late: De Capth thus, Major devotio in laicis, & vetulis, quam in clericis, &c. There

There is moze Devotion, sayth he, in Lape folke and olde Mives, and in these simple folke and vulgar People than in the Clarkes: They be better affected to the Mozde of God then those that be of the Clergy. I mervaile not at the Sentence, but I mervaile to sinde such a Sentence in such a Doctoz. If I should say so much, it would be sayde to me, that it is an evill Byrde that defiles his owne Nest, and Nemo leditur nisi a seipso, There is no Man hurt but of his own self.

Ibid. fol.

P. 342. 1.35. put † before Clerkis of Kichene and in the Margin this Note. † Of this Bishop Latimer complains in his time. It is, says he, a Ching to be samented, that the Pzelates and other spiritual Persons will not attend upon their Offices they will not be amongest their Flockes, but rather will run hether and the there, here and there where they are not called, and in the mean Season leave them at Adventure of whom they take their Living: Dea and furthermoze, some will rather be Clarkes of Kitchins oz take other Officis upon them besides that which they have already: But with what Conscience these same do so. I cannot tell. But Dr. Hylen represents this as if the Bishop had

Reforma. p. said that the poor Clergy being kept to some sorry

Pittances were forced to put themselves into Gentlemens Houses, and there to serve as Clerks of the

Kitchen, Surveyors, Receivers, &c.

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